Church Management

Volume XXXVI July 1960 Number 10

Featuring the Protestant Church Buyers' Guide
Which Tells You Where to Buy Church Equipment

A PLANNING ISSUE FOR THE YEAR AHEAD

Sermon Calendar for the Year, Sunday by Sunday

HOLBROOK LIBRARY
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Liturgical and Executive Calendar

Recommended Organ and Choir Music

Handbook of Dedications

Special Days of the Church Year

MAGAZINE MATERIAL

The Healing Team — doctors and ministers work together

Hiring a Church Secretary — personality tests in detail

New Techniques in Stained Glass — helps the reader understand the changes

Church Staff Problems — an editorial

Audio Visuals for the Year Ahead

MANY OTHER FEATURES

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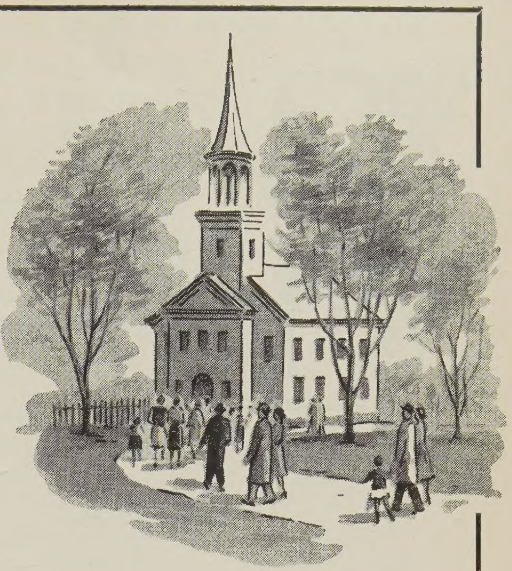

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John T. Galloway, Minister
Wayne Presbyterian Church, Wayne, Pa.

"To me, aside from the total amount pledged, which was in excess of our anticipation, the most significant factor is that our Parish has undergone a constructive experience in the life and growth of our work. The manner in which your staff conducted themselves and the impression left with our people have been positive experiences for all concerned. Needless to say, there was hesitancy on our part to have persons outside visit the homes of our Parish. This hesitancy has since turned to virtually universal acclamation for your work. Please accept my personal gratitude for a job well done."

Rev. Robert P. Varley, Rector
St. Peter's Church, Salisbury, Md.

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Complete
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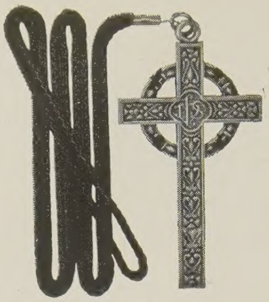

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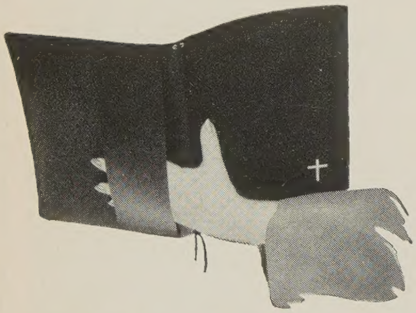

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They Say; What Say They? Let Them Say

TENEBRAE

Dear Sir:

Referring to the third item in your column "The Editor Replies" in the May 1960 issue of your magazine, in which you reply to some unnamed questioner that you are unable to furnish him with a copy of the *Tenebrae* service without a considerable typing or duplicating expense, if you will send me his name and address, I shall be very happy to send him the complete service with the detailed "rubrics" to help him reproduce such a service.

I first saw the *Tenebrae* service in the youth work publications of our church. At the time that *Church Management* printed it I was not a subscriber.

William J. Frazer
Moosic, Pennsylvania

HYMNBOOK SILENCER

Dear Sir:

On page 37 of your May issue I read your suggestion for a silencer for hymnbooks. We had the identical problem, and this is how we solved it in a very satisfactory manner. We bought foam rubber by the yard from Sears & Roebuck. The piece we bought was about 56 inches wide. We cut it the proper length and two inches wide, using a sharp razor blade for the cutting. Then we dyed it the right shade of brown to match our oak pews. We glued it in with Elmer's glue, just a spot here and there along the rack. It is very satisfactory. The cost of the whole operation was about twenty-five cents per pew rack. The foam rubber we bought was one-half inch thick.

Hope this suggestion will be passed along to the inquirer.

Mrs. E. W. Clark
Villa Park, Illinois

EQUALITY IN SALARIES?

Dear Sir:

The summary of church salaries in "high-budget churches" which you ran in the May issue of *Church Management* indicates the continuation of the double standard for ministerial staffs. What is true of the smaller churches is apparently true of the big ones.

In your "average" group you have the pastor receiving $8,000 more per year than his assistant, $9,000 more per year

(turn to page 96)

Church Management

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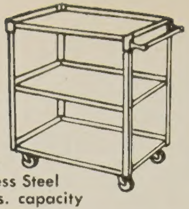
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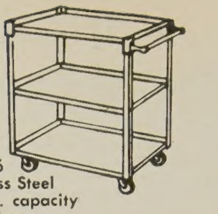
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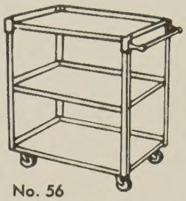
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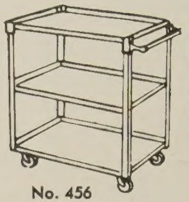
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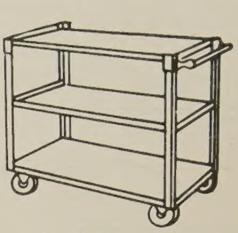
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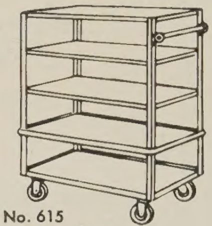
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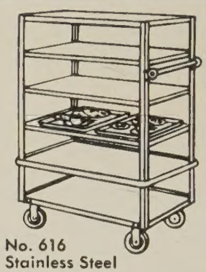
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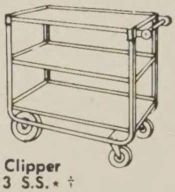
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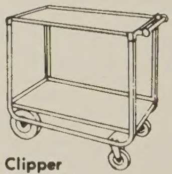
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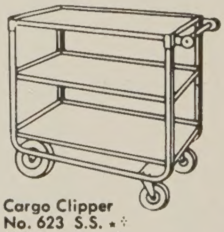
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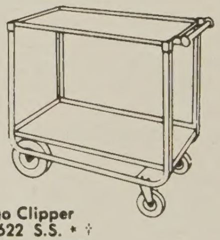
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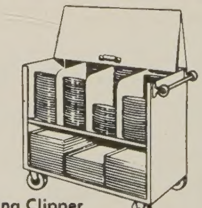
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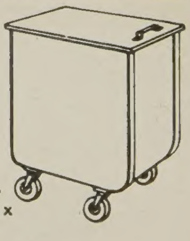
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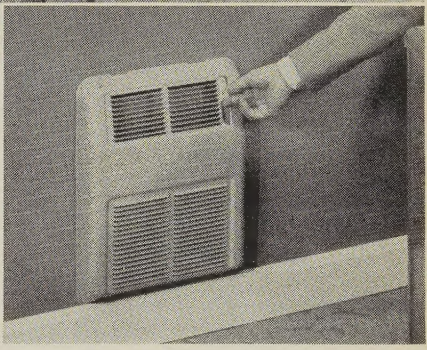

"Every individual room has the heat it wants" *says Pastor Wagley*

A thermostat in every room

"In desperation we sought a heating system that would solve our problems," reports the Rev. Paul E. Wagley, Goshen, Indiana. "We have been smoked out, frozen out and sweated out. My study had to have an auxiliary heater. The toddlers had two or three electric heaters sitting around. In the sanctuary, those near the side windows shivered; those nearer the center were warm.

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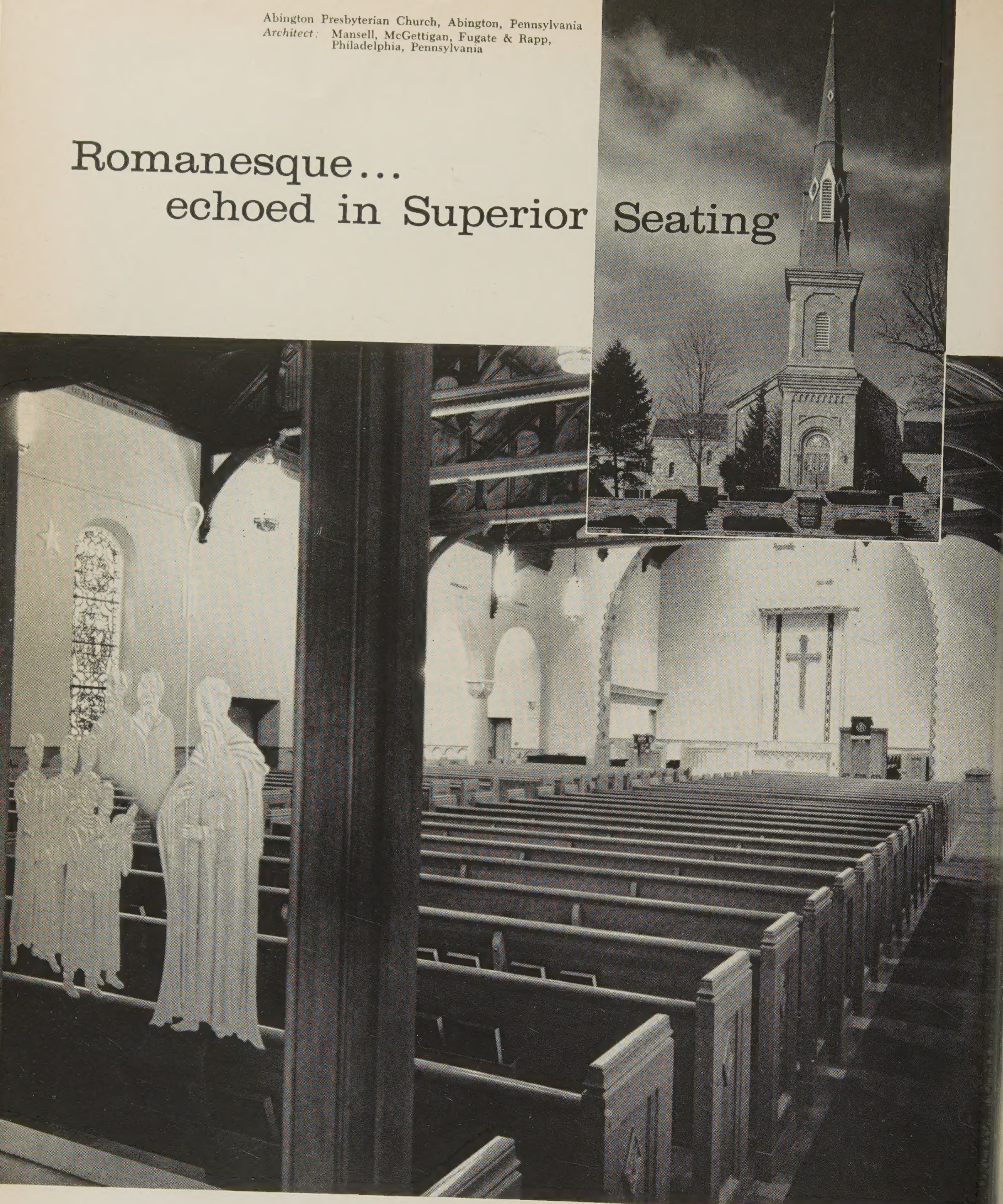

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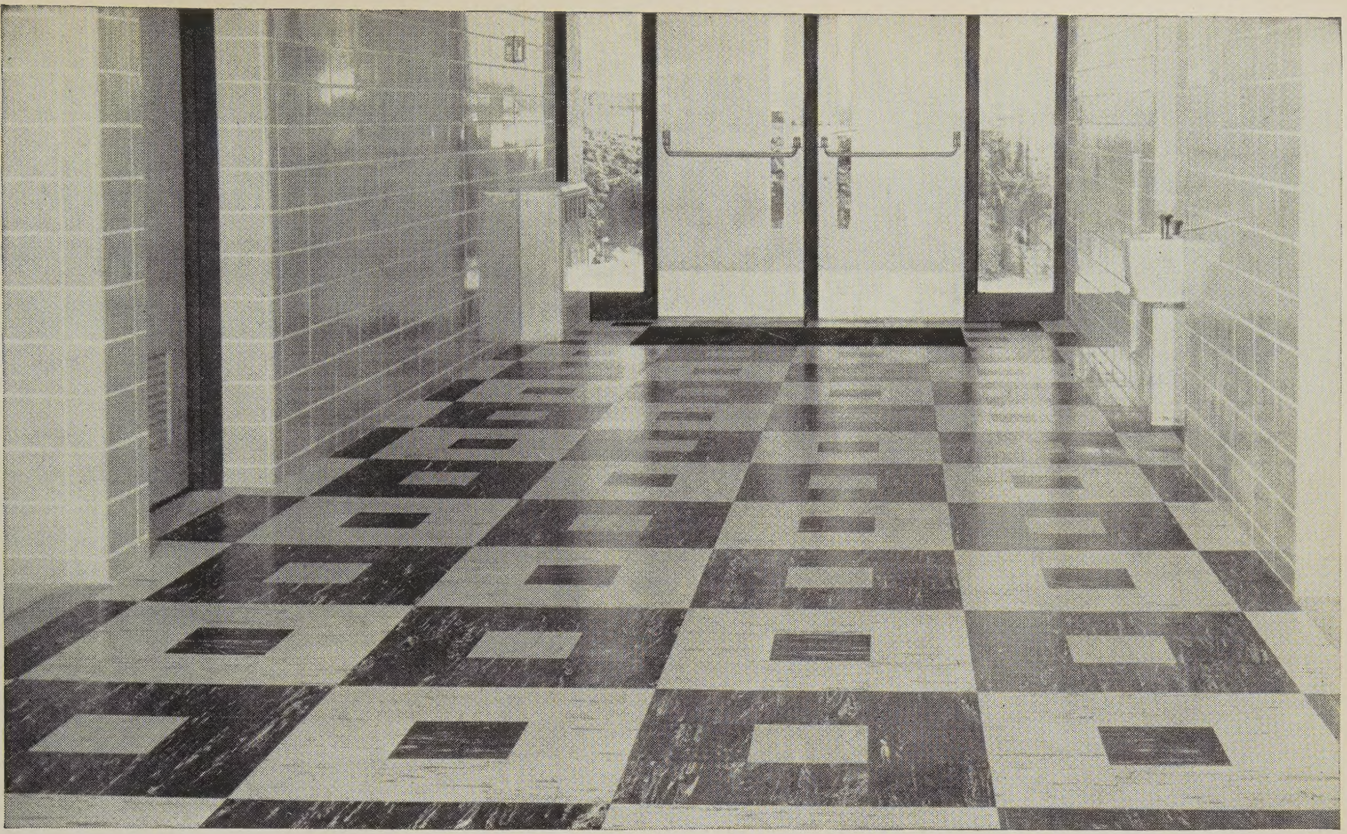

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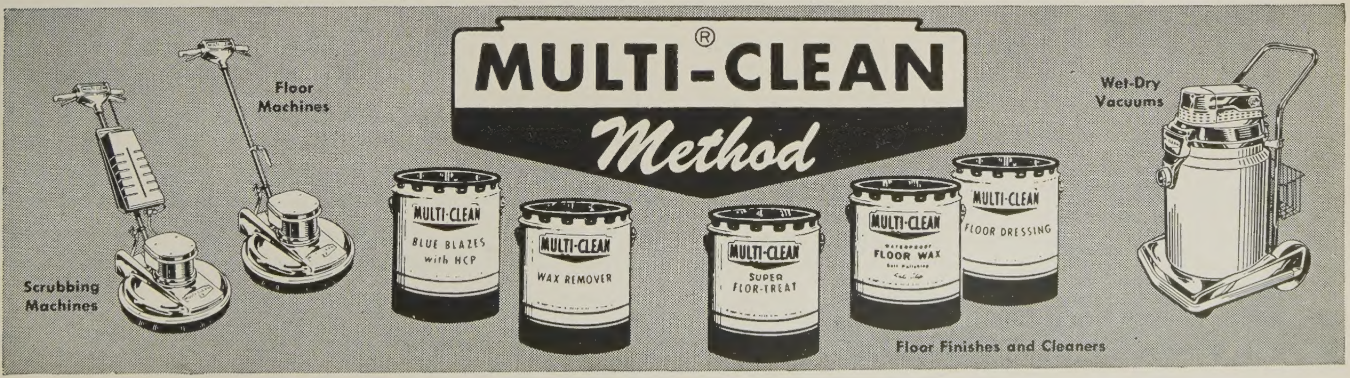
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CHURCH MANAGEMENT

THE PROFESSIONAL JOURNAL OF THE CHURCHES

Staff Troubles

I

The things one hears around the circuit make him feel that all is not sweetness and light in the multiple-staffed church. One is reminded of the old bromide told of the college professor who wished to become pastor of a church. After serving two years in the pastorate, he resigned to return to the educational field. Asked for his reason for doing this, he said:

> When I was in the university, they asked me to fill a chair; here I am expected to fill an entire davenport.

Akin to this story is that of a young minister who had just looked over a great modern church with a multiple staff. He was excited by the listings of associate and assistant ministers, secretaries, etc. Turning to his companions, he said:

> With that number of helpers the pastor sure must have an easy time.

Perhaps at that very moment the pastor of the great church was looking upon the younger brother with nostalgic memories of the days when he served a davenport church and knew nothing of staff troubles.

Basically the troubles of a church staff stem from the heritage of Protestant ministerial training. A young man, or woman, is moved to prepare for the ministry. Preaching is so closely integrated into the thinking that neither he nor the bishops of the church find it easy to think of the profession in any terms except that of a "preaching ministry." As churches grew larger and pastors required help in their work, their associates were looked upon as interns just marking time until they could take over a church of their own. Even today, in the many multiple-ministry churches, the majority of those serving as educational directors, pastoral ministers, counselors, or administrators yearn for the day to come when they can become a pastor and have their own church.

When one is called to preach the gospel, and has been trained to preach the gospel, it is very difficult to rationalize that pastoral or administrative positions in the church are as worthy a calling as that of "pulpit chief."

II

When one thinks of a staff, he naturally has in mind that there is the need of an executive. Another reason for much of the unhappiness is that the training of the average clergyman prepares him to be a specialist rather than an administrator. There are many seminary courses which teach the art of pastoral counseling, but very, very few which give the student extended instruction in the skills of executive procedure. So in some situations a man trained to be a star is expected to have the ability to wield into a substantial executive board a group of men and women who, as well as he, have been trained for stardom.

Executive procedures makes much of the art of compromise. A good executive will agree that if a man is doing a constructive job in his way of working, it is well to give him a loose rein rather than insist that he change his methods to fit the executive's ideas. But when both the boss and the associate have been trained for stardom, it is not easy for either one to compromise his convictions.

We recall how one young man serving as an associate but hoping for a church of his own explained it.

> Most of my decisions are based on much thought and prayer. The decision becomes the voice of God. To compromise cheapens my character.

Of course this kind of thinking is found in every calling, but it is particularly strong in the training of the Christian minister, who must be in a position to speak with authority. I recall a brief adage in one of the manuals of executive procedure:

> It is better to let an employee do his work in the way that he imagines is best if he is 75 percent right, rather than to follow your method which may be 99 percent right.

III

Of course every local church staff must have a head. He is usually the pulpit preacher. We can talk about equality of the staff, even to the point of having equalized salaries, but the burden of administration must rest on one man. As a matter of record, staff churches seldom equalize salaries. The pastor has the responsibility of visualizing the entire program and helping his associates to administer it.

While it is easy to say that the way out of the present situation is to give every minister equal rank

THERE'S SOMETHING NEW IN CHURCH FUND RAISING...A HIGHLY SPECIALIZED SERVICE TO MEET THE NEEDS OF LARGE CITY CHURCHES

Lylon Harold Lindbeck

At last the big fund raising problems of large city churches can be resolved successfully through a combined public relations and fund raising approach—a NEW SPECIALTY in church fund raising, exclusive with COUNSELLORS.

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with the other, in actual practice it is a difficult thing to do. It is made difficult by our traditional Protestant thinking. Few people can visualize a "ministry of the church," but they do appreciate the "ministry of a pastor." Even in the best organized staff the pastoral minister may be by-passed so that the senior minister can officiate at the funeral of the president of the board of trustees or at the wedding of the daughter of the largest contributor. No associate given a specialized part of the church program likes to see the boss preacher walk into his exclusive area on special occasions.

On the other hand, the senior minister has a difficult task. For the others there may be "days off"; he must stay on the job. He must smooth the ruffled feathers and defend his associates when he well knows that they are wrong. He must submerge his own grievances to build the unity of the church. He should keep the words of 1 Corinthians in his heart and mind. Credit must be given where credit is due, and sometimes where it is not due. If he finds it necessary to release an associate, he may expect bitter criticism by some who really do not understand the situation.

We recall very well a visit with a minister who had this particular problem. He asked if the editor couldn't find an opening for an associate who was not too effective.

We protested that we lived in an area hundreds of miles away and it might be difficult to persuade the church to pay the cost of transporting the man, his wife, three children, and household goods. But the pastor still showed a spark of hope:

"Would you not try to find him a place," he asked, "if we would agree to pay all of the moving expenses from this end?"

IV

Some relief is being found in the growing practice of employing lay church business administrators, or managers. This unordained man will not be as closely involved in the emotional conflicts which plague those of the cloth. Certainly he will not contend for a chance to fill the pulpit.

The logical, though difficult, solution will only come when the mind of the church recognizes that there are diversities of tasks in the ministry of the church which require specialized training for accomplishment.

The next step would be to provide training for the men and women who seek to serve the church in these specialized areas. The work should be elevated to a status that makes it worth while for one to plan to serve in any of these specialized areas, accepting it as his life work and not merely as a stepping stone to the pastorate.

There are varieties of gifts, but the same Spirit; and there are varieties of service, but the same Lord.

God's Will — Don't Rush It

Some years ago, in a meeting considering merger of the Protestant Episcopal Church with the Presbyterian Church in the United States of America, there came forth a masterpiece of caution.

A speaker had urged steps toward union. He outlined the historical parallels of the two groups, noted the point of separation, and concluded by suggesting that such a merger was the will of God.

An opposing speaker, presenting the other side, agreed with much that the first speaker said. He felt that the mind of God would be favorable to the merger. But he concluded by saying: "Yes, it may be the will of God. But let's not hurry it."

This type of thinking was audible in two of the great denominational gatherings of the past week. In each instance the subject was racial integration.

The Methodist Church, meeting in its General Conference in Denver, had a real problem. It was under pressure to do away with the Negro jurisdiction which really segregated the races so far as the conferences are concerned. No one there was willing to say that this might not be the will of God. Some very vigorously urged that it was.

Caution prevailed. Integration might be the will of God. We will eventually get it. But let's not rush the matter.

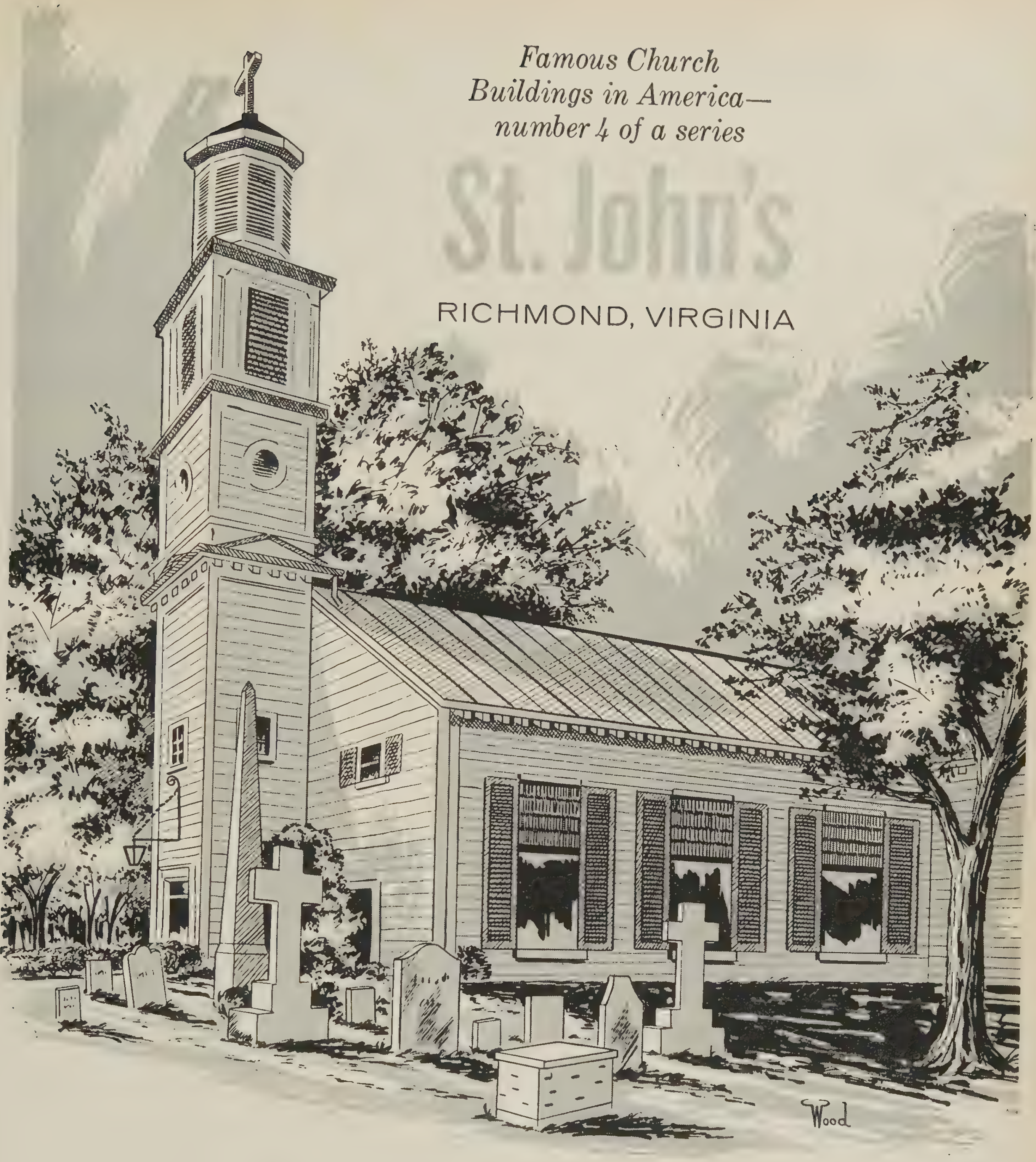
In Cleveland, the Presbyterian General Assembly of the United Presbyterian Church of the United States of America had under consideration an act to commend the picketing of stores which would not serve food at tables to Negroes. Again there were cries of caution. God is no respecter of colors. But to endorse such picketing at the present time would cause strife. It meant endorsing a boycott. But in this fight the integrationists won. The picketing was commended on the ground that God's moral law should have precedent over state laws.

But don't condemn nor praise too quickly. The Methodist Church of today represents a merged church of the Methodist Episcopal Church, The Methodist Protestant Church, and the Methodist Episcopal Church, South. The United Presbyterian Church of the United States of America does have a few churches in the Southland. But it is still a regional body. Most of its churches are found north of the Mason-Dixon line. Such things do make a difference.

SUNDAY MORNING, ALMOST ANYWHERE

"We thank Thee, God, that Thou art here,"
We hear the preacher say;
But unlike us this boring hour,
God does not have to stay.

Myra Scovel
Stoney Point, New York



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The Healing Team

Chester S. Davis*

An amazing story of the development of a department of pastoral care in one of the great hospitals of the nation. It is a splendid example of physicians and clergymen working together to serve the needs of the sick.

The man rolled his head on the pillow, glancing towards the door before he answered the doctor's question.

"I was just lying here thinking," he said.

The doctor stood there in the door, chatting pleasantly for a few minutes, then stepped back into the hall. "This patient," he told the nurse, "seems relaxed. But whatever it is he is thinking is rolling his emotions. That blood pressure is too high. We'll have to step up his sedative."

He jotted down some instructions for the nurse and then walked on down the corridor.

Some time later the hospital's chaplain tapped on the door to the same room. On invitation he entered and crossed to the bed.

"Preacher," said the man lying there, "I'm glad you've come. Ever since you dropped in yesterday I've been thinking. There's something I want to ask you."

He began to talk about a man he knew, a good church member, who hated the guts of another man in the same congregation. As the patient went on, he warmed to the minister's sympathetic attention and gradually dropped the pretense. He was talking of himself, of his own feelings.

The details came out, slowly at first, then with a sort of soul-baring gush. They were stark, ugly, and intensely human.

The minister accepted this confession just as he had accepted a hundred others before it. Perhaps the words were different, but the time of endless despair was the same. It was a tune written in the notes of human failings.

Except for the fact that the patient's blood pressure promptly fell well below the danger zone, there is nothing particularly unusual about this story. Ministers use the catharsis of confession and the doctrine of forgiveness just as customarily as a doctor uses his stethescope and scalpel.

The significant point of this story is that the chaplain deliberately used these tools as a part of a hospital's medical program.

The doctor's knowledge and skill brought the patient just so far. Then, because there is no hypodermic to ease the pain of a despairing human spirit, the chaplain became a healer.

Director via Back Door

In telling that story, Dick Young bends forward in his chair, his lean face intent and his shock of prematurely gray hair nodding. "That sort of thing happens here in the hospital almost every day," he says.

The Reverend Doctor Richard K. Young—to give him the full title that sits uneasily on his informal shoulders—is director of the Department of Pastoral Care of North Carolina Baptist Hospital and Bowman Gray School of Medicine in Winston-Salem.

The title is dull enough, but the work is fascinating. And Dick Young entered it through an interesting back door.

He was born on a Person County farm near Roxboro. His first real brush with the realities came in 1931, when he and the Great Depression enrolled as freshmen at Wake Forest College. There not being room enough for the two of them, Dick Young dropped out of school the following year and went to work.

For several years he was the proprietor of a country store. "I had a service station," he says, "and I sold hay, coal, groceries, shoes, shirts, and all the rest."

All this time he sowed and harvested a bumper crop of wild oats. "Dick learned about human failings first hand," a friend says.

Then came a change. Dick Young developed an interest in his church (Baptist), and that interest caused him to return to college.

In 1941 he was back on the Wake Forest campus. His majors—philosophy and psychology—reflected the importance he had come to place on the business of getting along with other people.

Following his graduation in 1943, he went on to the Southern Baptist Theological Seminary in Louisville. Here again his interests took a peculiar turn. He used his summer vacation to work in the Elgin State Hospital, Elgin, Illinois. (The chaplain of that mental hospital, Dr. Anton T. Boisen, was the first to set up a program for training ministers as hospital chaplains.)

Another summer Dick Young spent working in the Baptist Hospital at Louisville. He was completing his final semester at the seminary when Dr. W. K. McGee came to Louisville seeking an assistant.

How the Program Began

Dr. McGee, a Baptist minister, headed the Department of Religious Activities at North Carolina Baptist Hospital. He was a member of the hospital board in 1944, when the trustees voted to create such a department. The other trustees, being well acquainted with his capabilities, saddled Dr. McGee with that assignment.

Dr. McGee was given two jobs: (1) to improve the hospital's intradenominational relations and (2) to serve as chaplain for the hospital's personnel and patients.

For very practical reasons the emphasis was put on the mending of denominational fences. Charity work at Baptist Hospital is financed by the annual Mother's Day offering. That offering ($215,000 last year) is the largest of its kind. It is absolutely vital to the institution's continued fiscal health.

Within one year Dr. McGee dis-

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*Staff writer, Winston-Salem Journal and Sentinel, Winston-Salem, North Carolina.

MINISTERIAL STAFF

Current members of the Department and School of Pastoral Care include (left to right), standing, Dr. Richard K. Young, director; Reverend Benjamin Patrick, in charge of outpatient pastoral counseling; Dr. Albert L. Meiburg, in charge of research; and Reverend Everett Barnard, in charge of training.

Seated: Reverend Robert F. Gunter, in charge of church-hospital family service; and Reverend George Colgin, in charge of inpatient care.

* * *

Pastoral care of the sick is made more effective when the minister works in close collaboration with doctors and nurses.

covered that his work among the churches left him little time for service to the hospital's personnel and patients. He needed an assistant. That need sent Dr. McGee packing off to the seminary in Louisville. Once there, he discovered that only two members of the seminary's graduating class—Dick Young and a youngster named Wayne Oates—possessed the qualifications he was seeking. Wayne Oates counted himself out. He wanted to remain at the seminary and teach. "That narrowed the list," Dick Young says, "and in due course I was offered the job in Winston-Salem."

He accepted the offer on a conditional basis. If his work proved satisfactory, the hospital in return was to agree to open its doors to other ministers and theological students and bring them in for special training in the pastoral care of the sick.

"Frankly," Dr. Young says now, "the scheme was for Wayne Oates to stay on at the seminary and watch for theological students who showed an aptitude for working with the sick. I was to go to Winston-Salem and pave the way for a clinical training course for those students."

The Baptist Hospital trustees accepted the condition, and Dick Young came to Winston-Salem in 1946. The following summer Dr. Oates brought a group of graduate students to the hospital and helped start the first program there for the training of ministers.

The idea of training a minister to heal certainly is not new. Even in ancient times men instinctively recognized that the human being had a physical, a mental, and a spiritual side. The ancient men also knew that injury to any one of the three resulted in sickness. Plato wrote in the *Charmides,* "And therefore, if the head and the body are to be well, you must begin by curing the soul; that is the first thing." The slick modern phrase "psychosomatic medicine," the current definition of medicine as the care and treatment of the "whole man," and the "new science of psychiatry" are simply reaffirmations of that ancient truth.

In the beginning ministers were more than philosophers and teachers. They were also healers. Certainly that was the pattern set by Christ and his apostles. Ministers have never really surrendered their healing function. When a pastor counsels in his study with a man or woman who has come to him with a spiritual problem, he serves as a healer.

But the church no longer deals as directly with the sick as it once did. True, the church maintains a splendid system of hospitals which provide the finest sort of modern medical care. The care itself, however, is largely left to the intensely trained men of medicine and psychiatry. The minister ceased to be an active member of the hospital's healing team at about the time modern medicine began to build itself upward on a foundation of scientific research and accumulated clinical experience. The church had no comparable research or clinical programs. In fact, the church was sometimes inclined to perpetuate ancient taboos—the taboo against autopsy, for example—and clash with the new learning of medical men. In the case of psychiatry that clash was loud and clear. The fact that ministers and psychiatrists often walked in the same field tended to sharpen the tempers of both groups on a competitive whetstone.

But this split between medicine and the ministry, while it nudged the pastors pretty well off the hospital's healing team, did not erase the ancient truth that man is a spiritual as well as a physical and emotional creature. The man who rises each morning and is violently ill, gagging and vomiting beyond any hope of breakfast, is a sick man even though his doctor chants time and again, "There is nothing organically wrong." There is something wrong with that man's emotions. The net result—whether it be seen in the form of a mental crackup or an ulcerated stomach—is the same. A psychiatrist, probing into the emotions of such a man, can often correct the matter. But he can't do it in every instance. In many cases the emotions are triggered by a sickness in the spirit.

It is, of course, impossible to say precisely just how often problems of the spirit touch off emotional reactions which in their turn cause physical and mental sickness. But that occurs more often than most of us appreciate. Carl Jung, the great Swiss psychiatrist, once said, "Among all my patients in the second half of life, there has not been one whose problem, in the last resort, was not that of finding a religious outlook on life."

Because of his peculiar role in our culture, the minister is better equipped than the doctor or the psychiatrist to fill that need. No matter what the minister's merit is as an individual, the cloth he wears and the cross he represents touch a chord that lies deep in all men.

Dealing With Alcoholics

The remarkable record of Alcoholics Anonymous, an organization which helps guide the individual alcoholic to a point where he finds faith in some power greater than himself, clearly illustrates the curative powers of a religious experience. Doctors and psychiatrists have had a low batting average in dealing with alcoholics. Ministers too have failed with alcoholics, perhaps even more spectacularly than the medicine men. The significant fact, however, is that Alcoholics Anonymous succeeds essentially because it uses the religious tools of confession, forgiveness, and faith. Men of the cloth fail to do that in many instances. They ignore the fact that modern science teaches that alcoholism is a disease. Instead they frequently talk of morals and hint at a certain suppleness in the alcoholic's spine. Too often all they do is drive sick people out of their churches.

Self-righteousness is a human weakness. With ministers it is also an occupational hazard. But it is significant that where ministers, like E. A. Dillard of Hebron Colony, use the basic tools of religion in dealing with alcoholics, they accomplish the same miracles so often seen in Alcoholics Anonymous.

There is an abundance of evidence that plainly shows the immense curative powers of a religious experience. The problem is essentially one of teaching ministers to make full and effective use of that power in dealing with the physically sick. This is not said in a critical sense.

The average minister has had no clinical training. His knowledge of medicine and psychiatry is limited. In most instances he has no more than a layman's awareness of hospital operation. Sometimes the inherited superstitions of the past actually put him at cross-purposes with the doctors and the psychiatrists. A minister serving the sick in a hospital is in a delicate position. There are a hundred ways in which he can unthinkingly step over into areas where he does not belong. His position really is a subordinate one. After all, the patient comes to the hospital to see a doctor, not a preacher.

But within these limits the trained minister has an invaluable contribution to make to the art of healing. For fourteen years Dr. Young has labored mightily to provide an opportunity for religious workers, theological students, and working pastors to obtain the knowledge and experience that will fit them to serve on the healing team of modern medicine.

In 1946 the Department of Pastoral Care at Baptist Hospital was a one-man show. Today there are six full-time workers in that department, plus seven interns. This department is not the only one in the field. There are similar programs in New England and the Middle West. But it was one of the first such programs set up in the South. The department's budget is the largest of its kind in the nation, and the department is training more persons (one hundred last year) than any similar hospital program in the United States. Moreover, it is the only such program which combines the facilities of a teaching hospital, a four-year medical school, and a seminary owned by the same denomination. Dr. Young is a member of the faculty of both Bowman Gray School of Medicine and Southeastern Baptist Seminary at Wake Forest.

Several Training Levels

In order to reach the largest possible number of ministers, the training is offered at several different levels.

The intern training is the most intense and lasts a full year. The department is allowed five interns each year. Many of the interns are theological students preparing for work as hospital chaplains. They are paid $125 a month and are treated just the same as the medical and surgical interns. Thus far the department has placed forty full-time hospital chaplains.

During the summer there are eight-week courses designed especially for theological students. The hospital is planning to have four such courses this summer, with ten students in each class.

As a rule working pastors prefer the six-week courses held during the late winter. The ministers come to class on Monday afternoon, and they are free by noon on Friday to return to their congregations. Ordinarily three six-week courses are given each winter.

Applications for these courses run well ahead of vacancies. Up to the present, four hundred men have come to Baptist Hospital to obtain this specialized training. Some come because they wish to improve their work among the sick of their congregations. Others come because they wish to make a career of working with the sick. They come from many states (thirty-two so far), and they represent many denominations.

In the various classes the pattern runs much the same. Men from the medical staff come in to lecture. One day it may be Dr. David Cayer, discussing the relationship of emotions to the peptic ulcer. The next day it could be Dr. Richard Proctor, talking on alcoholism and the emotions, or Dr. Wingate Johnson, discussing "The Common Meeting Ground Between the Minister and the Doctor."

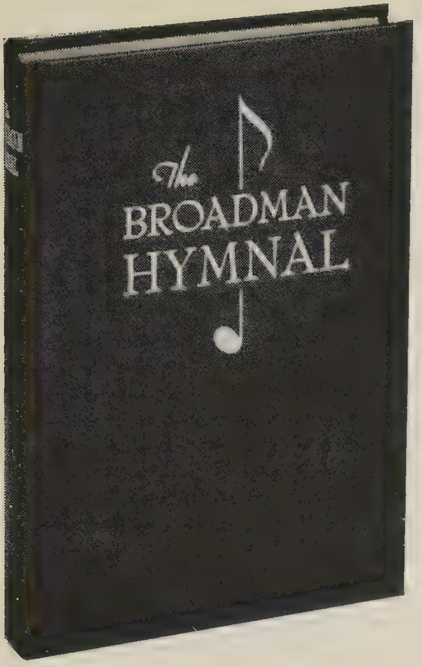
Then there are seminar periods in which the class members discuss personality development, the techniques of pastoral counseling, hospital visitations, and the like with Dr. Young and his staff.

In the afternoon the students tour the hospital, calling on patients. Each man is assigned from ten to fifteen beds, scattered over every floor in the hospital. Every patient is visited at least once. If the patient indicates he would like to have the minister call again, repeat visits are made. It is on these repeat visits that the minister is able to establish a relationship with the patient and in many cases perform his traditional healing function. The approach is non-directive—more one of intelligent listening than one of deliberate probing after problems.

Students work under close supervision at all times. Underlying this training is the philosophy that it makes no more sense to use Scripture and prayer without a distinctive purpose than it would for the doctor to give the same medicine to every patient.

Evidently this sort of training is effective. One student reported: "In a few weeks at the hospital I learned more about dealing intelligently with sick people than I could possibly have learned in five years of trial-and-error experience."

That is easy to understand, because pastoral care in a hospital is a form of crisis ministry. The patients, hit hard by the human question, Why did God let this happen to me? are often ripe for the catharsis of confession.



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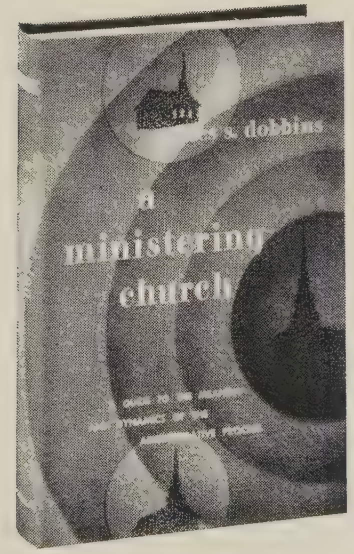

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But it is no time for hand-clapping revivalism. Jesus may be the answer, but the minister still faces the challenge of determining just how and why Jesus is the answer to this particular patient. That requires keen insight and a trained knowledge of the human personality.

Outpatient Work

The Pastoral Care Department's program is unique in that it provides the student (and the staff) with an abundance of outpatient counseling experience.

"We did not plan originally to offer outpatient counseling," Dr. Young says. "But one day a woman who was having marital difficulties asked me to talk with her husband. I did. Since then this service has grown amazingly, and most of the growth has resulted from word-of-mouth advertising."

By 1953 the outpatient load became so great that Dr. Young began to keep a record of the number of persons who came to the clinic for counseling.

"That year," he says, "we saw 315 men and women. Most of them—I would say 60 to 70 percent—came more than thirty miles to see us. One man flew in regularly from Knoxville."

Last year (1959) members of the staff and the seven interns spent 4,923 hours in outpatient counseling.

Reid Holmes, administrator of Baptist Hospital, is sold on the pastoral care program—particularly on its value to his staff. You sense the same enthusiasm among the members of the hospital's medical staff. Doctors like obstetrician Frank Lock and psychiatrist Angus Randolph are glad to have trained ministers on the modern healing team. And that's understandable. The minister can often "reach" the patient where the doctor cannot. In those instances he can interpret the patient to the medical staff.

In the case of death the minister can greatly ease the doctor's load. He can often pave the way for some special request such as an autopsy.

Because of their religious background some patients rebel at the very idea of visiting a psychiatrist. The minister can help bridge this gap.

The pastor who is trained can greatly assist the doctors by spotting the early signs of mental disorder. Caught early, these cases often can be quickly corrected.

The hospital chaplain can do much to strengthen the patient's faith in his doctor. He can also help the patient understand the answers to questions such as, Why doesn't the head doctor ever come to see me?

But above all else, the minister can help ease spiritual pain and provide at least the building blocks for a religious outlook on life. Such an outlook, perhaps as much as any other one thing, is the foundation of health in a whole man. In so doing, the minister fulfills his ancient healing function.

Because that is true, Reid Holmes says, "This pastoral care program is the finest thing we do. It's more than another medical service; it's a way of life."

(end)

Church Use of Public School Buildings

Arthur L. H. Street[*]

Action of the board of trustees of a public school district in permitting several churches temporary use of various school buildings on Sundays pending completion of church building construction did not violate the section of the Declaration of Rights of the Florida Constitution, provided that no preference was given by law to any church, sect, or mode of worship, and no money is ever taken from the public treasury directly or indirectly in aid of any church, sect, or religious denomination, or in aid of any sectarian institution. Neither did it violate the First Amendment to the Federal Constitution, which provides that Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof, as the same has been made applicable to the states under the due process provision of the Fourteenth Amendment to the Federal Constitution.

So decided the Florida Supreme Court in the case of Southside Estates Baptist Church vs. Board of Trustees of School Tax District No. 1, Duval County, Florida, 115 So. 2d 697, November 8, 1959.

The court rejected argument that such use of public school property involved use of school tax funds for religious purposes. The court was influenced by opposing argument that a statute permitted the use of school buildings out of school hours for any "legal assembly," and by the fact that it did not appear that rental was not paid by the churches and, in any event, indirect expense to the public was negligible.

The court distinguished other cases, like one decided by the United States Supreme Court to the effect that there must be no compulsory teaching of the Bible or of a particular religious faith in public schools and a decision by the New Jersey Supreme Court that it was illegal to permit distribution of Gideon Bibles in public schools.

Here are the principal conclusions reached by the Florida Supreme Court:

> While, admittedly, there are some differences of view regarding the matter of religious meetings in schoolhouses during non-school periods, we think that logic, as well as our traditional attitudes toward the importance of religious worship, justifies our alignment with those courts which permit such use. The cases where this type of use of school property is permitted usually involve the application of statutes similar to the Florida statute permitting use for any "legal assembly." The cases which deny church use customarily involve situations where there has been no such statutory authorization. For an alignment of the cases on the subject, see Knowlton vs. Baumhover, 182 Iowa 691, 166 N.W. 202, 5 A.L.R. 184,886. See, also, Merryman vs. School District No. 16, 43 Wyo. 376, 5 P. 2d 267, 86 A.L.R. 1181; Harfst vs. Hoegen, 349 Mo. 808, 163 S.W. 2d 609, 141 A.L.R. 1136.
>
> . . . In the instant case the legislature has endowed the trustees of the school district with a reasonable discretion to permit the use of school property during non-school hours "for any legal assembly." We think that the religious observances described in the complaint are well within the category of "legal assembly." . . .

(turn to page 107)

---

[*] "Church Management" legal correspondent, Gulfport, Mississippi.

SUCCESS

. . . and . . .

REPETITION OF SUCCESS

Fund-Raising Programs for major construction, debt-retirement or any other projects requiring substantial funds have been conducted successfully by NATIONAL FUND-RAISING SERVICES, INC., from coast to coast. In many instances successful campaigns followed previous campaigns with outstanding success. For example:

	GOAL	RAISED
First Presbyterian Church, San Diego, Calif.		
First Campaign	$ 500,000	$ 741,000
Second Campaign	1,000,000	*Now in Progress*
St. Luke's Methodist Church, Oklahoma City, Okla.		
First Campaign	1,000,000	1,063,000
Second Campaign	500,000	631,739
St. Michael & All Angels' Church, Dallas, Tex.		
First Campaign	500,000	650,000
Second Campaign	500,000	607,525
Trinity Presbyterian Church, Milwaukee, Wis.		
First Campaign	250,000	404,209
Second Campaign	Open Goal	242,573
Dauphin Way Methodist Church, Mobile, Ala.		
First Campaign	350,000	366,154
Second Campaign	350,000	503,835
Centenary College, Shreveport, La.		
First Campaign	500,000	453,000
Second Campaign	1,000,000	1,100,000
Third Campaign	1,500,000	1,558,652
Burge Hospital, Springfield, Mo.		
First Campaign	350,000	448,496
Second Campaign	Open Goal	388,000

Other Typical Successful Church-related Campaigns conducted by NATIONAL include:

	GOAL	RAISED
Detroit Lutheran High School Assn., Detroit, Mich.	$1,500,000	$1,650,000
Proposed Baptist College, Charleston, S. C.	500,000	1,012,000
Miami Hospital Assn., Miami, Fla.	2,905,800	3,415,000
Community General Hospital, Montgomery, Ala.	1,000,000	1,016,597
Sheppard Memorial Hospital, Oklahoma City, Okla.	500,000	1,068,353
All Saints Episcopal Hospital, Fort Worth, Tex.	2,000,000	2,020,027
University of San Diego, San Diego, Calif.	7,000,000	8,237,000
Westminster School, Inc., Atlanta, Ga.	1,000,000	1,501,216
Goshen College, Goshen, Ind.	750,000	755,000
De La Salle Institute, Minneapolis, Minn.	800,000	1,120,000
Oklahoma City University, Oklahoma City, Okla.	1,500,000	2,170,000
Baptist College of Arts & Sciences, Louisville, Ky.	2,000,000	2,350,000

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FORT WORTH
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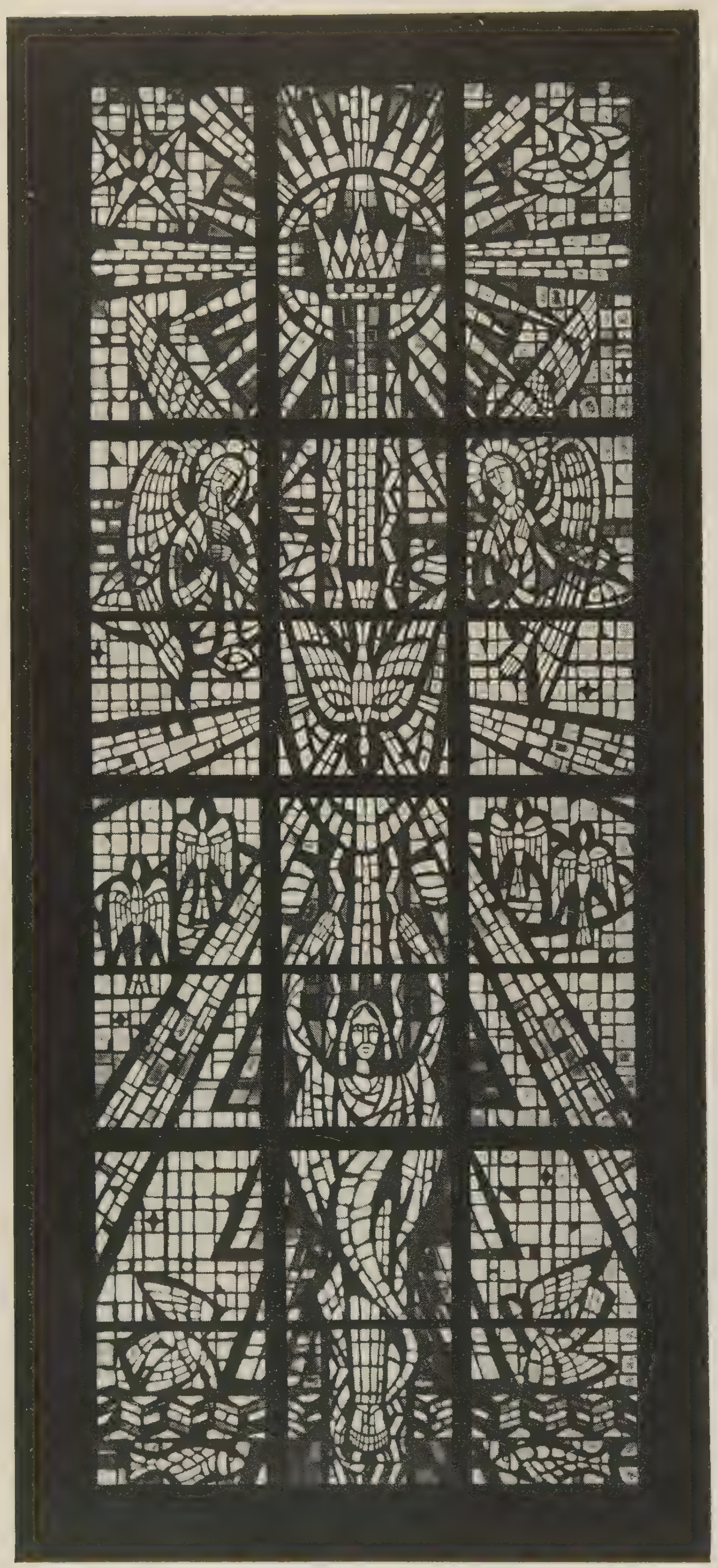
New Techniques in an Ancient Craft



FACETED-GLASS-IN-CEMENT WINDOW
This window was installed in Saint Therese Roman Catholic Church, Garfield Heights, Cleveland, Ohio, by Winterich's of Cleveland.

John Gilbert Lloyd*

As architectural styles change, or progress, so must the decorative arts. This is particularly true in the realm of church building, for in this field, as in no other, the accouterments play a most important part in the overall scene. A contemporary-style church can no more be decorated in the traditional, or "accepted," manner than the older church can be refurbished in the modern mode.

A church dignitary has said, "Recent works of art which lend themselves to the materials of modern composition should not be universally despised and rejected through prejudice. Modern art should be given free scope in the due and reverent service of the church and the sacred rites, provided that it preserves a correct balance between styles tending neither to extreme realism nor to exaggerated 'symbolism,' and that the needs of the Christian community are taken into consideration rather than the particular taste or talent of the individual artists."

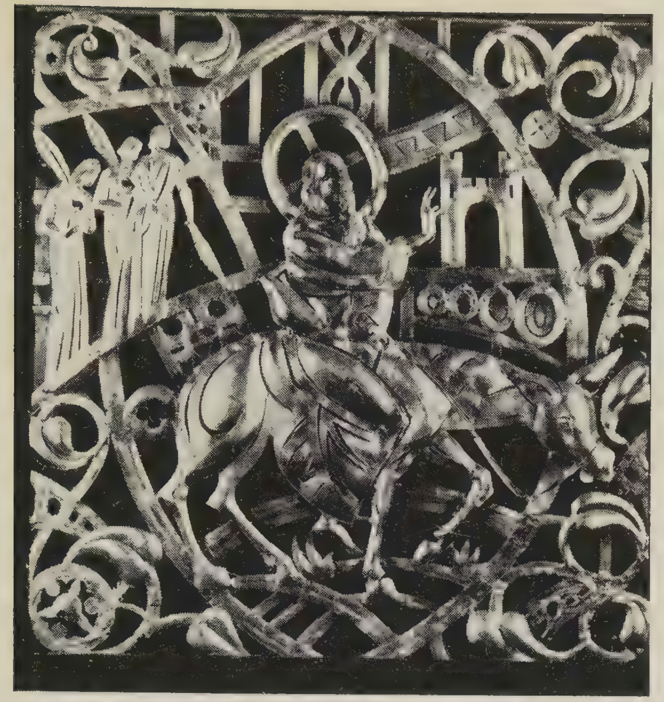
Being part of the structure itself, stained glass naturally comes under close scrutiny when planning a contemporary church. Just where does this ancient form of art fit into the new picture? Can it be successfully adapted and integrated into the modern building?

Actually, stained glass is particularly suited for the new styles. Whether they be of the open-construction type where vast expanses of glass are used or in the rather stark, cold, concrete forms, stained glass must be included to add the vitally needed color and warmth associated with the religious service.

The modern American glassman in his studio has kept pace with the architect and stands ready to fulfill his traditional role in creating the new church. A past president of the Stained Glass Association of America remarked, "As one whose father and grandfather were also glassmen, I realize that it would be difficult for them to accept some of the contemporary work that we are now doing. However, in honesty to myself and the craft that I believe in, I cannot go on in the same style as they did before me, but must go ahead, expressing

---

***Pittsburgh, Pennsylvania. Executive secretary, Stained Glass Association of America.**



the spirit of today, always and ever striving to elevate one particle higher, a noble craft."

No longer does the painter dominate the craft. Today it is design and the pure, brilliant colors of the glass itself that are all-important. The stained-glass windows in modern churches are not made to tell a story, but to create a mood and please the senses with rhythmical music in color. To attain this effect the artist along with the craftsman has had to experiment with new forms and materials to meet the requirements of the architect.

The new techniques in stained glass have taken four basic forms:

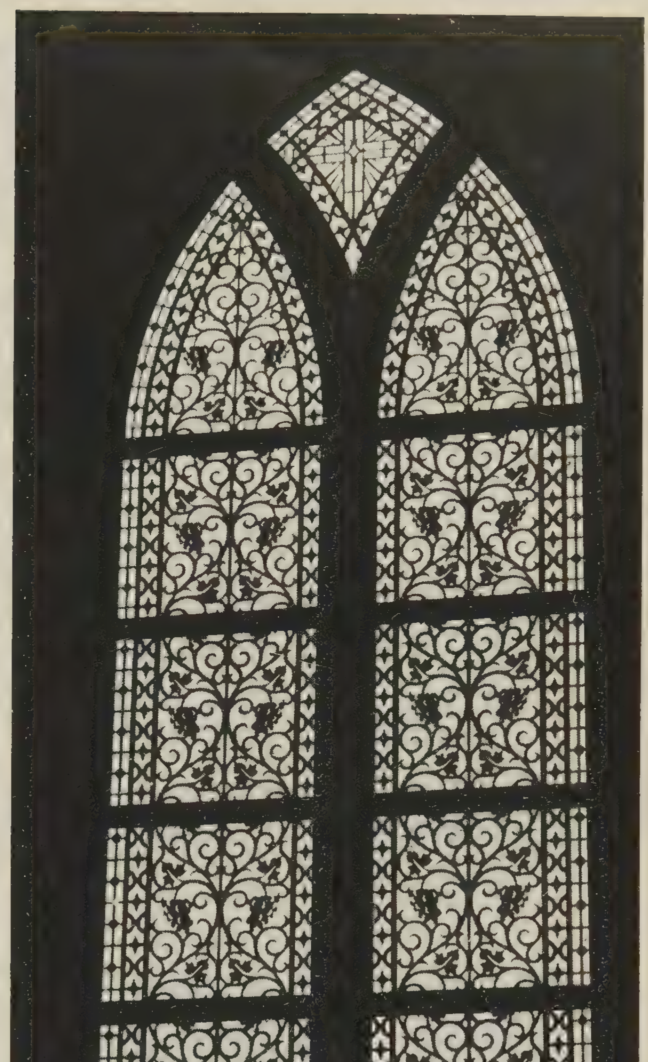
1. **Faceted glass—thick slabs of glass that are chipped and set in reinforced concrete or polyester plastics**
2. **Glass and metal—sculptured metal integrated into the window design**
3. **Glass and plastic combinations**
4. **Sculptured or carved glass**

Faceted Glass

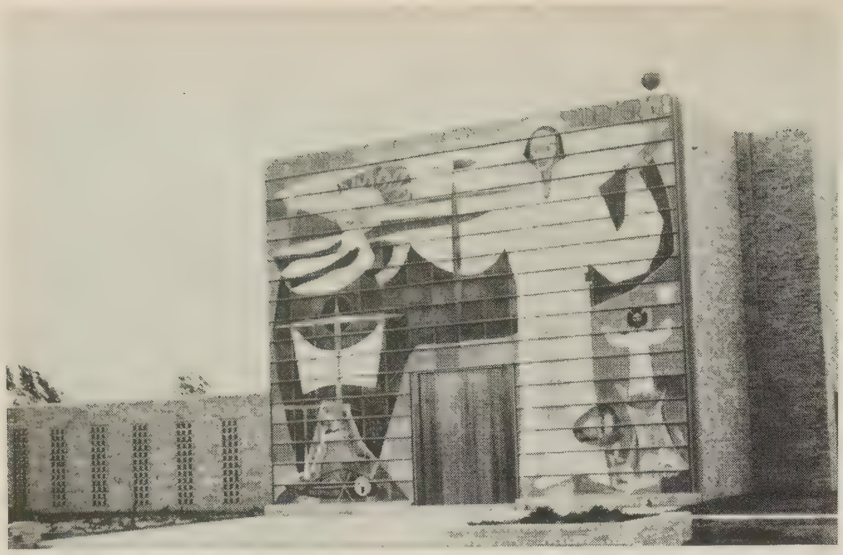
Of the four forms, faceted glass has probably gained the widest acceptance becaues of its perfect suitability for use in cement and concrete block construction. During the past ten years this technique has been taken up by American studios and can now be seen in new churches throughout the country. It is relatively simple to produce and beautiful to behold when handled properly.

The glass area of a faceted-glass window is made up of brilliant-colored pot-metal slabs about one inch thick,

GLASS AND METAL WINDOW
Installed in Saint Aloysius Church, Springville, New York, by the Pike Stained Glass Studio of Rochester, New York. Sheet lead cut and bound between two thicknesses.



SCULPTURED LEAD ON STAINED GLASS
Installed in the First Methodist Church, Bridgeport, West Virginia, by the Willet Stained Glass Studios, Philadelphia, Pennsylvania.



ALL GLASS PAINTED
AND ETCHED WINDOW
Installed in Saint Paul's Church, Peoria, Illinois, by Emil Frei of St. Louis.

cut with a hammer or diamond-edged saw into the required shapes for the design. Facets are then chipped on the face of the glass so a jewel-like effect is achieved.

The faceted slabs are then placed on a thin sheet of transparent plastic under which the full-scale cartoon has been laid, and they are held in their proper place with a light coating of rubber cement. The entire unit is encompassed in a wooden frame the size of the window opening. Thin steel reinforcing bars are then bent to conform to the design and will later be embedded in the binding material.

The binder can be a cement mix or some powerful plastic compound which after preparation is poured around the glass and reinforcing rods. The surface is then finished to the desired texture with the faceted face of the glass being on the interior side.

After a curing period of three days or more, the wooden frame and plastic liner are taken off. Now the glass is thoroughly cleaned to remove traces of the binder, and a waterproof material is applied to seal the joints. The panel is then ready to become a permanent part of the church's wall, adding a simple brilliancy of pure color to the structure.

Glass and Metal

Several types of glass and metal techniques are growing in popularity. For the most part they are suitable for use either in older churches or in new buildings of contemporary or traditional style.

One method is to place a metal silhouette between sheets of glass. In preparation one-pound sheets of lead are hand-cut to the desired pattern. After being smoothed out, the lead is brushed to a dark shade and placed between two sheets of glass and bound with a zinc channel. The inside glass is clear, to allow for interior lighting effects when at night artificial light strikes the polished metal, while the outside glass is tinted. On the outside glass the color shades can be uniform throughout the church or varied to produce interesting soft pastel shadows as the light comes through. This type of window can be used to fill large openings at not too great an expense.

Another method along similar lines, more costly but highly effective, is the gold-leafed sculptured lead windows. These are specifically designed to produce two startlingly different (day and night) impressions. With this technique the design incorporates glass and shaped lead to form the completed window. The glass is antique, hand-blown, usually having little or no paint on it. The sculptured lead sheets are superimposed on the glass and so arranged as to allow the glorious colors to shine through.

Onto the lead, gold leaf is "flown" to add a rich embellishment. However, other coatings or just the natural, polished lead can be used, and proves almost as effective. These other coverings can be colored enamels, platinum, silver, and so forth.

By day, with the natural light coming through the glass and spreading over the metal, the window is ablaze with color. As darkness falls, the openings appear to grow smaller and the sculptured design takes over. Thus two distinct pictures present themselves, depending on the time of day the window is viewed.

Glass and Plastic

In the third category we find the combined use of glass and plastic. For the most part these techniques are still in the experimental stage and can be as varied as the artist's imagination. To mention several different applications: Pieces of sparkling glass and colored plastic are set in neutral-shaded compounds and encased between sheets of clear glass; conversely stained glass in fixed design can be set between layers of clear or tinted plastic; and pieces or chunks of glass on plastic or glass on glass can be fused to each other to give most unusual results.

Sculptured or Carved Glass

The final category of our new techniques is what might be called a catchall for those various wonderful things that can be done to make a beautiful window. Here carving, sandblasting, and cutting are extensively used in embellishing the glass where subdued, more uniform effects are desired.

The high-pressure blast of sand on glass allows for a great variation of textures, as the picture is literally blown onto the glass. Sharp accents can be introduced in the form of deeply cut areas, and by using the heavy cutting wheel, sharp, distinct lettering is achieved.

To further emphasize the main features of the pattern, gold leaf can be placed in the deeper cuts. These lines then show up as a dark silhouette when viewed in natural daylight, and are equally visible as brilliant gold at night under artificial lighting. When using a window of this type, the outside landscaping must be kept in mind, as it is usually at least partially visible and seems almost to become a part of the window.

As the craft of stained glass breaks the limiting bounds set on it by the painter, architecture once again becomes the common meeting place for the arts, particularly the liturgical arts. The earlier this meeting takes place in the planning stage, the better, so a real co-ordinated effort may be achieved. When this happens, the church structure will be conceived, nurtured, and born in a logical, sincere beauty, resulting in true religious feeling.

The stained-glass craftsman must be constantly alert to the new plans and materials being used by the architect if he is to continue playing his traditional role. The two must work in harmony, exploring new techniques, investigating different materials, never bogging down in the rut of tradition. It is the responsibility of all concerned that they use their talents wisely and proficiently to build churches that will satisfy modern man's spiritual requirements and suit his environment. (end)

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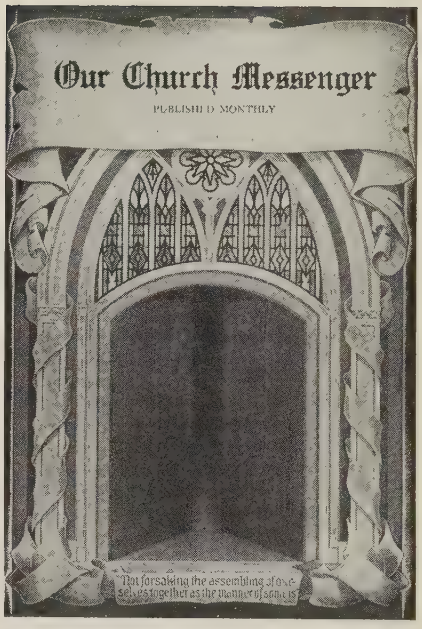
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C.M.

Hiring a Church Secretary

Aute L. Carr*

It has been said that most churches devote more time to the selection of a new furnace than they do to the selection of a church secretary. If this is the case, churches are guilty of a gross and tragic neglect, for the church secretary occupies a responsible and strategic position in the life of the parish and should be selected with extreme care.

In many respects her job is more demanding and more difficult than a secretarial position in business or industry because she is usually charged with a wider variety of duties. She must deal extensively with the parish membership and with the public. She is left on her own initiative for much of the day while the minister is about his parish tasks. She must give attention to numerous details, make decisions, act without specific instructions, meet and deal tactfully with people, type and file with speed and accuracy, and operate the office machines, from addressograph to mimeograph.

This is a key position in the church organization, and the minister or committee charged with the responsibility of filling it ought to know some of the current procedures in the field of personnel selection in order to increase the probabilities of success in this task. It is the purpose of this article to suggest a selection procedure that draws upon the practice and experience of government and industry and yet is simplified to the point that it can be administered easily and effectively by those who handle employment only occasionally.

In brief, the selection procedure consists of an application form tailored to the special needs of churches, two brief ability tests, and a patterned interview and evaluation form. The purposes of the suggested procedure are (1) to elicit the necessary and relevant information upon which a selection can be made and (2) to insulate the minister or selection committee from the criticism that the choice was made entirely on the basis of personal like or dislike.

In church employment the second consideration is an important one, for it is likely that one or more of the applicants will be members of the church in question. Unless there are objective bases for judgment other than personal acquaintance and an interview, there is a strong possibility of hurt feelings. But if a businesslike procedure, including tests, is adopted and every applicant is treated in the same manner, there is less likelihood that a candidate will be offended by the ultimate decision, however disappointed she may be that another person was chosen.

The Application Blank

The application blank set forth below has purposely been kept brief in order not to elicit irrelevant and unnecessary information or to secure data which might more easily and reliably be obtained in one of the other steps of the employment procedure. The information obtained by this form will be useful in the following ways:

1. **Identifying and locating the applicant.**
2. **Screening out candidates who are clearly not qualified.**
3. **Making possible further investigation of an applicant's qualifications and performance in earlier jobs.**
4. **Suggesting areas for further exploration in the main interview. (For example, the application blank may reveal that the applicant failed to pass a recent physical examination or that she has held seven jobs in three years. The interviewer will be alerted to inquire why.)**
5. **Helping to decide the ultimate question, Is this candidate qualified?**

APPLICATION FOR EMPLOYMENT

Date__________

Name in full ______________________

Social Security No. __________________

Address __________________________

Home telephone ____________________

Date of birth______ U. S. citizen?______

Height ___________ Weight __________

Check status: single ( ) married ( ) separated ( ) divorced ( ) widow ( )

If married, husband's name __________ __________ Is he employed?________

By whom? ________________________

Number of children _______ Names and ages ______________________________

____

____

Who will care for them if you work? __________________________________

Qualifications: (check applicable items)

Shorthand: under 100 ( ) over 100 ( )

Typing: under 50 ( ) over 50 ( ) stencils ( )

Addressing machine ( ) Kind _______

Mimeograph ( ) Kind _____________

Transcriber ( ) Kind _____________

Other ____________________________

Filing ( ) Bookkeeping ( ) Receptionist ( )

Comments regarding skills __________

____

____

Physical record:

Have you had a recent physical examination?__________ For what purposes? __________________________________

Did you pass?_______ How much time have you lost through illness in the past two years?____________ What is the present condition of your health?______

____

Are you willing to take a physical examination?_________

Education:

Name of high school ______________

Year graduated ____________

Name of college __________________

Years attended________ Degree_______

Name of business school ___________

Period of attendance ______________

Special study or graduate work _______

____

To what church do you belong?_______ ________________ List elective or appointive positions you have held in church or Sunday school organizations (teacher, deaconess, choir member, women's association officer, etc.)

____

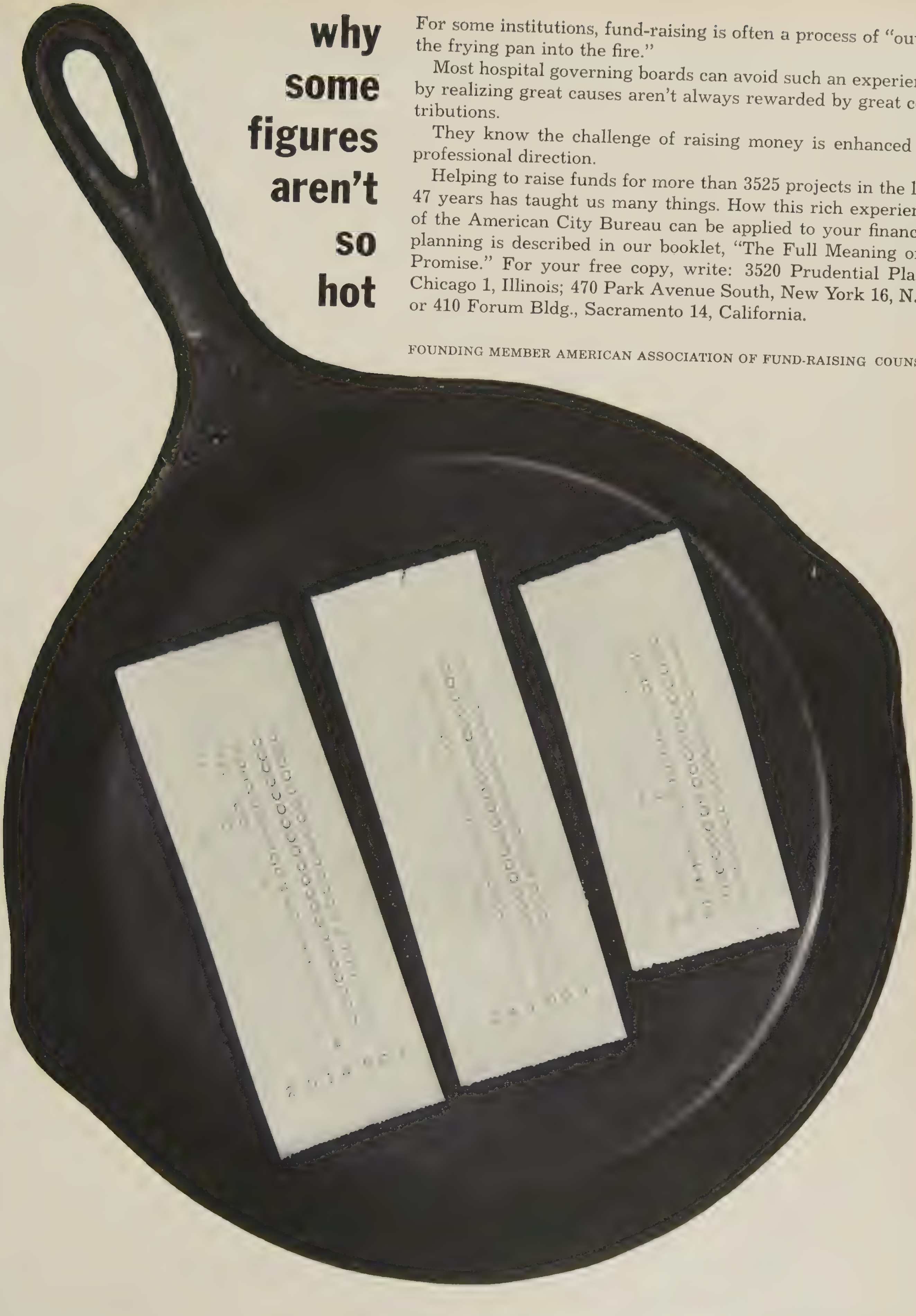
To what lodges, clubs, or similar organizations do you belong? ___________

____

(Previous employment record [form shown on page 30] should be included in application.)

---

*Assistant dean, The Divinity School, Yale University, New Haven, Connecticut.



why some figures aren't so hot

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The Selection Tests

A wide variety of useful tests have been devised to measure mental alertness, language usage, personality, clerical aptitude, and stenographic proficiency. Many of these are excellent and their findings are helpful, but I suspect that almost anyone other than a professional personnel officer would be overwhelmed at the prospect of administering and evaluating a full battery of these tests. Therefore I would suggest that only two be given: a typing examination to measure speed, accuracy, and neatness in plain copy work and a stenographic test to determine speed and accuracy in taking and transcribing dictation.

A number of such tests are on the market and can be secured at small cost. Among the best and least expensive are those compiled by the United States Civil Service Commission in the book *Federal Stenographer and Typist Examination,* available at a cost of 40 cents from the Superintendent of Documents, Washington, D. C. This book contains copies of two typing tests and two dictation-transcription tests as well as a general ability test. Individual copies of each test can be obtained for 5 cents. Instructions for administering and scoring these tests are also provided in the book. Some publishers of tests have dictation tests on phonograph records in order to provide measured and even dictation speed. The Psychological Corporation, 522 Fifth Avenue, New York 18, is the producer of some of the most widely used tests for secretaries.

Tests can be administered easily and take only a brief time. They are very useful in assessing the level of skill of the applicant in typing and shorthand, and are helpful in revealing those who exaggerate the speed and quality of their work.

References

The use of references has declined in recent years, and many application blanks do not call for the names of personal references or former supervisors. Personal references are almost always close friends who know the applicant in a social rather than a business way and thus are of little help in assessing a person's fitness for the job. It has been found that former employers and supervisors are reluctant to put in writing statements that will be harmful to an applicant. They hesitate to make observations that may deprive her of a job. They know that if she is selected, she will be custodian of the office files and will be able to read what they have written about her. Their letters about the applicant are dictated to secretaries who may know the applicant or make common cause with her.

Thus there is a growing practice of making telephone checks instead of writing for letters of reference. This is cheaper and easier for both the prospective employer and the former employer,

FAMILY BACKGROUND AND DOMESTIC SITUATION

Parents' ages: Father______ Mother ______
If deceased, how old were you at the death of father?______ of mother?______
Father's occupation ______________________

Brothers and sisters ______________________
Number older______ Number younger______
Did you take part in Girl Scouts, 4H Club, or other similar activities?______

Offices held ______________________
____

Did you work part time while in high school? (baby sitting, summer jobs, etc.)
____

Have you ever contributed to the support of your family or helped brothers and sisters?______ When?______

IF MARRIED
How does your husband feel about your working full time? ______________
How do you and your husband get along? ______________
What are the areas of greatest disagreement between you? ______________
What kinds of activities do you and your husband share together? (clubs, hiking, movies, reading) ______________
Does he help with the housework?______

IF CHILDREN
How will the children be cared for while you are working? ______________
Who carries the main responsibility for disciplining the children? ______________
Do you and your husband agree on this?
____

Do the children help with the home duties? ______________

IF PRIOR MARRIAGES
Dates of earlier marriages ______________
____

Reason for end of marriage______________
____

FINANCES
Who manages the financial affairs of your family? ______________
Is husband thrifty and careful in the handling of business matters?______
Are you currently in debt? ______________

Mortgage?______ Installment buying?______
Borrowed?______ Went for______

RATING: ______ Above average | ______ Average | ______ Below average

Cultural background an asset	( )	( )
Normal childhood	( )	( )
Adjusted well to childhood problems	( )	( )
Pampered and spoiled	( )	( )
Difficult adolescent period	( )	( )
Decisions dominated by family	( )	( )
Evidences of leadership	( )	( )
Developed work habits early in life	( )	( )
Willing to do her share	( )	( )
Happy home life	( )	( )
Attitudes toward home reveal:		
Maturity	( )	( )
Stability	( )	( )
Good adjustment	( )	( )
Love of family strong motivation for work	( )	( )
Family is worry to applicant	( )	( )
Instability in former marriages	( )	( )
Evidence of being unable to get along well with others	( )	( )
Evidence of friction in	( )	( )
financial matters	( )	( )
Systematic and intelligent financial planning	( )	( )
Signs of worry concerning finances	( )	( )
Manageable debt	( )	( )

and it frequently elicits more extensive and more candid answers.

Set forth below is a check list for use in a telephone conversation with a previous employer or supervisor.

TELEPHONE CHECK WITH PREVIOUS EMPLOYER

Applicant's name ______________
Company ______________
Telephone number __________
Name of person contacted __________
__________ Position __________

I want to verify some facts about Miss (Mrs.) ______________ who is applying for a secretarial position in my office. Would you tell me the dates of her employment by your company?
What was the nature of her job?
She states that she was earning $______ per __________ when she left. Is that correct?
How did she get along with others?
Did she talk a great deal? tend to gossip?
Was she an accurate and rapid typist?
Did she take and transcribe shorthand capably?
Did she have the intelligence and initiative to work on her own without close supervision?
How hard did she work?
Was she out much because of illness? for other reasons?
What were her reasons for leaving?
Would you rehire her? If not, why not?

The Patterned Interview

Ever since the applicant first arrived on the scene, we have been gathering information about her through the application blank, the tests, and the inquiries to former employers or supervisors. We have begun to piece this information together like a jigsaw puzzle in an effort to see the applicant as a whole person and to predict how she would function as our church secretary. Many of the pieces have fallen into place. The gaps that appear are mainly in the area of personality—those inner characteristics, responses, and motivations that will influence her behavior on the job. These gaps must be filled, if at all, by the interview.

The greatest danger for the person who is not experienced and adept at interviewing is that the interview will be unsystematic, unorganized, and in consequence, unproductive. The patterned interview below is designed to help him make the most fruitful use of the thirty or forty minutes he has with the applicant. The interview form is

EDUCATION AND TRAINING

How far did you go in your schooling? ______________
____
(If she did not finish, why?) __________
____
What was your scholastic average in high school?______ In college?______
What subjects did you like best? ______
____
Which the least? __________
In what school activities (debating, dramatics, societies) did you take part?
____
Did you hold any offices? __________
____
Did you receive honors? __________
____
What experience during high school or college days stands out as meaning the most to you? __________
____
How was your education financed?
How did you spend your summer vacations? __________
____
To what magazines do you now subscribe? __________
What books have you read in the last six months? __________

Education adequate for the job	( )	( )
Valid reasons for dropping out	( )	( )
Satisfactory achievement in school work	( )	( )
Lack of perseverance	( )	( )
Lack of ambition	( )	( )
Poor reaction to failure	( )	( )
Evidence of leadership capacity	( )	( )
Developed habits in self-reliance and independence	( )	( )
Experiences made her appreciate necessity of work	( )	( )
Summer activities indicate:		
Mature attitude	( )	( )
Industry	( )	( )
Continuing desire to learn and grow	( )	( )

RATING: ______ Above average | ______ Average | ______ Below average

WORK EXPERIENCE

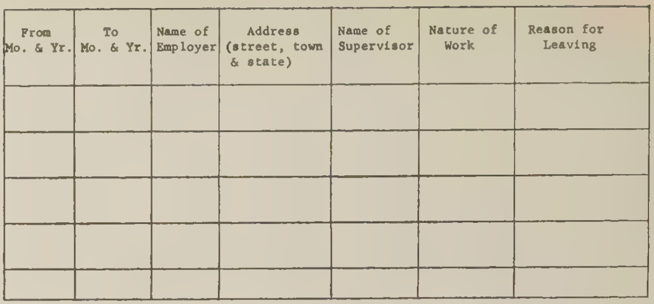
(Cover all positions, beginning with the most recent. After the first two or three, ask only about employer, salary, duties, and reason for leaving.)

JOB I

Employer ______________
Duties ______________
Starting salary_____ Rate at leaving_____
What did you especially like about the job? ______________
Dislike? ______________
How were you treated by employer?____
____
How much supervision? __________
Working conditions? __________
Were you ever criticized in your work?
____
Examples of mistakes or failures ______
____
Reasons for leaving __________
____

	YES	NO
Similar job duties	( )	( )
Good work progress	( )	( )
Mature in likes and dislikes	( )	( )
Industrious	( )	( )
Happy in work	( )	( )
Able to adjust	( )	( )
Job dislikes reasonable	( )	( )
Loyal and fair to employer	( )	( )
Gets along well with fellow employees	( )	( )
Similar degree of supervision	( )	( )
Similar work conditions	( )	( )
Reasonably objective in appraising self	( )	( )
Sound reaction to failure	( )	( )
Reasons for leaving consistent and reasonable	( )	( )
Indications of discontent	( )	( )
Unsatisfactory job stability	( )	( )

RATING: ______ Above average | ______ Average | ______ Below average

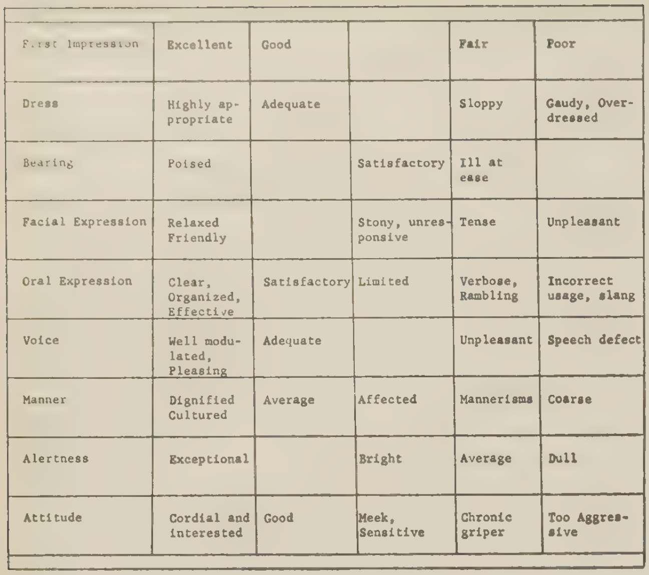


From Mo. & Yr.	To Mo. & Yr.	Name of Employer	Address (street, town & state)	Name of Supervisor	Nature of Work	Reason for Leaving

▲

PREVIOUS EMPLOYMENT

◀ PERSONALITY CHECK LIST



First Impression	Excellent	Good		Fair	Poor
Dress	Highly appropriate	Adequate		Sloppy	Gaudy, Overdressed
Bearing	Poised		Satisfactory	Ill at ease	
Facial Expression	Relaxed Friendly		Stony, unresponsive	Tense	Unpleasant
Oral Expression	Clear, Organized, Effective	Satisfactory	Limited	Verbose, Rambling	Incorrect usage, slang
Voice	Well modulated, Pleasing	Adequate		Unpleasant	Speech defect
Manner	Dignified Cultured	Average	Affected	Mannerisms	Coarse
Alertness	Exceptional		Bright	Average	Dull
Attitude	Cordial and interested	Good	Meek, Sensitive	Chronic griper	Too Aggressive

RATING: ______ Above average | ______ Average | ______ Below average

MOTIVATIONS, INTERESTS, AND SOCIABILITY

Were there any careers that had particular appeal to you when you were in high school?______ Which ones?______

______

If not secretarial, how did you change over into secretarial work?______

______

If you had your life to live over again, are there things you would do differently?______ What?______

______

What do you hope to be doing five years from now?______

As you look over your life history, what persons have had the most influence on you? ______

______ Why? ______

What do you consider your strongest qualities and characteristics?______

______

What are your weak points?______

______

Are you involved in any way in civic, charitable, or social projects?______

Which ones? ______

______ How participating?______

______

Tell me about your social life. Have you many friends here?______ How have you made acquaintances and friends?

______

How do you spend your leisure time?

______

Why have you applied for our job?

______

______

Answers show:

Good sense of humor ( ) ( )

Maturity ( ) ( )

Good sense of responsibility ( ) ( )

Determination ( ) ( )

Enthusiasm ( ) ( )

Adaptability ( ) ( )

Strong motivation ( ) ( )

Realistic goals, in line with ability and training ( ) ( )

Dependent on others ( ) ( )

or

Independent, self-reliant ( ) ( )

Able to be critically self-analytical ( ) ( )

Interests reflect liking for people ( ) ( )

Social sensitivity ( ) ( )

Appears friendly and well balanced ( ) ( )

Really interested in this job ( ) ( )

Looking for any job ( ) ( )

Has thought out her plans ( ) ( )

RATING: ______ Above average | ______ Average | ______ Below average

divided into two parts. On the left side of each page appears a series of questions about the applicant's work experience, education, training, family background, domestic situation, motivations, and interests, designed to draw forth answers that will give evidence of her alertness, emotional maturity, attitudes, sense of responsibility, and adaptability.

In the column on the right of the interview form appears a check list designed to serve both as a reminder of the underlying factors which the interviewer should have in mind in asking the questions and as a means for the quick and systematic recording of his impressions of the applicant.

The rating blank at the end of each category and the personality check list can be completed in private immediately after the interview.

CONDUCTING THE INTERVIEW

Here are ten rules that ought to be observed in connection with the interview itself:

1. Prepare for the interview by carefully studying the application blank, the test results, the reference letters or memoranda of telephone conversations with former employers. Makes notes concerning contradictions, ambiguities, and leads that should be pursued.
2. Try to gain the confidence of the applicant. Help her feel that you are someone she can like and respect, someone who is interested in her and her welfare, and that this interview is a place there she can speak freely.
3. Be clear—avoid ambiguous or multiple questions. Avoid leading questions that indicate the answer you seek.

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4. Encourage the applicant to give detailed answers. Don't ask questions that call for "Yes" or "No" answers.
5. Be a good listener, giving your undivided attention, and encourage the applicant to do most of the talking.
6. Follow up leads—don't be satisfied with superficial or evasive answers.
7. Don't rush. Provide the atmosphere of leisure. But at the same time be businesslike. Don't waste time.
8. Make the interview a two-way affair. Answer the applicant's questions about the job (don't oversell it), but don't let the applicant take control of the interview with her questions.
9. Don't use the interview as an occasion to teach or preach. Its purpose is to get and give information.
10. Don't leave the applicant up in the air at the end of the interview. Tell her what your next step is and how soon she will know whether or not she will be offered the job.

(end)

Heavy Church Fire Losses

Church losses from major fires took a sharp rise in the United States and Canada during the past year, a report just released by the National Fire Protection Association indicates.

More than three million dollars' worth of church property was destroyed in 1959 in ten large-loss fires. This compares with the previous year's record of only four major fires, causing damage totaling nearly $1,170,000.

The analysis, compiled annually by the international fire safety organization, includes only large-loss fires—those with individual losses of $250,000 or more.

Other National Fire Protection Association estimates indicate that fires of all sizes cost churches an average of about fifteen million dollars yearly.

Six of the major church fires in 1959 occurred in the United States. The largest single loss was the $400,000 destruction of St. Mary's Catholic Church in Westphalia, Michigan, on April 20.

Of the four Canadian fires, the largest was the $340,000 loss at St. Anne's Catholic Church in Mattawa, Ontario, on September 8.

Church-operated schools were also involved in the large-loss educational fires of the past year, according to the N.F.P.A. report.

Two Catholic parochial schools, at Mattawa, Ontario, and Burns Lake, British Columbia, were destroyed, at a cost of more than $650,000. There were fire losses totaling $575,000 at two private Catholic schools, in Tewksbury, Massachusetts, and Cromwell, Connecticut.

In Zion, Illinois, the Conservatory of Music and Art auditorium of Christ Catholic Church was destroyed at a cost of $1,075,000.

The National Fire Protection Association described its analysis of large-loss fires as a record of the "major protection failures of the year." Elimination of such losses can be accomplished, it said, through proper design of buildings and through use of protective equipment like automatic sprinklers and alarm systems.

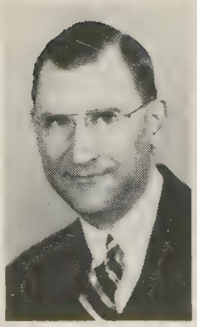
The cost of all large-loss fires in the United States and Canada during 1959 was more than $356,000,000, of which the United States' share was nearly $331,000,000. The total was the highest in history. Of the 410 major fires recorded, 73 involved the loss of one million dollars or more in a single fire.

(end)

PREACHING THROUGH THE YEAR

J. FRANCIS PEAK

Minister, First Baptist Church, Wildwood, New Jersey.



August 7 *(continuing Whitsuntide)*

WE PREACH JESUS CHRIST AS LORD

Hymns: The Church's One Foundation —I Love Thy Kingdom, Lord—I Am Thine, O Lord
Lesson: 2 Corinthians 4:1-6
Text: "For what we preach is . . . Jesus Christ as Lord, . . ." 2 Corinthians 4:5

In ancient times and in the Bible the word "lord" was an everyday title of respect, like our English "sir." Early Christians, however, when they spoke of Jesus as Lord meant far more than this. It was for them not merely a title of respect but a word of utmost reverence, setting him apart from and above everyone.

1. "Jesus is Lord." In this affirmation we have the earliest creed of Christians. Peter had confessed, "You are the Christ," but the Messiah of Jewish expectation meant little or nothing to people of the Gentile world. Yet they often spoke of "our Lord Caesar" or "our Lord Serapis." They understood Paul when he talked about Jesus as Lord, one really able to bring them deliverance, when he said there was one God, the Father, and one Lord, Jesus Christ. (1 Corinthians 8:6) "Jesus is Lord," they said, making their confession of faith when they were baptized.

2. This affirmation was also an oath of loyalty. To acknowledge Jesus as Lord demanded a choice between other lords and the complete commitment of one's self to him. If a person had been worshiping Lord Serapis, he would now worship Jesus only. If he had been calling the emperor "our Lord Caesar," he would henceforth refuse to do so. This could be a dangerous departure from what everybody was expected to do, and it often resulted in persecution and death. Such loyalty to Christ is something to remember when we are tempted to follow the crowd.

3. To say "Jesus is Lord" is to relate him to God in the most intimate way. "Lord" was a common name for God, especially to readers of the Old Testament in Greek. To call Jesus Lord was not equivalent, however, to saying he was God, for it was God the Father who endowed him with Lordship, as Peter declared. (Acts 2:36) At the same time, there is no higher, more wonderful thought of God than to look at the Lord Jesus in all the splendor of his life and death and resurrection, and say that in him God the Father is most clearly, most helpfully, revealed.

4. Through Jesus as Lord comes salvation from any want or tragedy mankind knows, for "if you confess that Jesus is Lord . . . you will be saved." (Romans 10:9) In other words, if you are willing to stand up and be counted on the side of the Lord Jesus, if you believe in him to the extent of committing yourself unreservedly to his way of life, if you are ready to let all the power of God in Christ work through you, then you can be delivered from anything and everything that spoils your life. You will be saved to a new life of faith and fidelity.

5. "Jesus is Lord." Jesus won this divine title by self-sacrifice, so setting the spirit of life for every follower, who is to "look not only to his own interests, but also to the interests of others." (Philippians 2:4) One young man, Dick Foster, of Trenton, has caught the spirit of the Lord Jesus, for after his return from Korea he began to give lectures, using every penny he earned that way to help three young Koreans through college. What can you do, with imagination and generosity, to bring encouragement into the lives of other people?

August 14

WE BELIEVE IN GOD— BECAUSE OF THE WORLD AROUND US

Hymns: Joyful, Joyful, We Adore Thee —Eternal Spirit, Evermore Creating— This Is My Father's World
Lesson: Romans 1:8-25
Text: "Ever since the creation of the world his invisible nature . . . has been clearly perceived in the things that have been made." Romans 1:20

Here we are, part of the human family, living on a tiny island called the earth. Always men have wondered about God, found varied reasons for believing in him, turned eagerly to a book called the Bible for word about him. Suppose we look first at the world around us for evidence of God—unseen, powerfully real.

1. It is difficult to feel the wonder of the world without having our thoughts turned toward a power beyond us which is able to create and sustain that which is so wonderful. Longfellow, writing to Agassiz on his birthday, described nature as inviting the great naturalist to "read what is still unread in the manuscripts of God." Nature is God's open book. Looking into it, the psalmist said, "The heavens are telling the glory of God." (19:1) A simple gardener declares, "I see my cherry trees in bud, then in flower, then in fruit, and I believe in God."

2. The reasonableness of belief in God becomes clear when one tries to explain the wonder of the world on a naturalistic basis. While A. J. Cronin was working with a boys' club, a zoologist came to lecture on the beginning of the world. He said that ages ago pounding seas generated by physiochemical reaction a pulsating scum

from which emerged the first form of life, the protoplasmic cell. After the lecture a lad arose to ask, "You've told us about the big waves beating upon the shore, but how did all that water get there in the first place?"

3. Behind everything we see, at work in every power we employ, is God the creator. "Ever since the creation of the world his invisible nature . . . has been clearly perceived in the things that have been made." (Romans 1:20) Dr. A. C. Ivy, distinguished biologist, says that as a child he asked, "Who made me?" "Who made the birds?" "Who made the world?" It seemed to his young mind that there must be a sufficient cause, a maker. In his maturity he is sure that belief in God provides the only rational view. "There cannot be a machine without a maker," he holds.

4. From the world around us we learn of a God of order. He works in uniform ways. The path of planets can be predicted in advance. Chemical elements combine with each other in dependable ways. Ask the same question of nature in the same way, and you will always get the same answer. By this orderliness we can explain many things, we can use the powers of nature for our benefit. But while man can discover and utilize the uniformities of nature, its so-called laws, he does not create them. God is their source; they are his way of working.

5. The world is intelligible, disclosing a God who is supreme mind and intelligence. A man visiting a planetarium and watching the starry world in all its order, unity, simplicity, and intelligibility exclaimed, "There is mind in that." A consulting engineer, accustomed to working with complicated mechanisms and electronic circuity, with great appreciation for design, thinks it inconceivable that the marvelous design in the world around us could come from anything else than the mind of a personal and infinitely intelligent Designer.

In the space age into which we are entering we need to stretch our minds to think of God in terms of the immensities of space, realizing that no matter how far man extends his exploration, he will find himself in the midst of powers that need God for their ultimate source.

August 21

WE BELIEVE IN GOD— BECAUSE OF THE WORLD WITHIN US

Hymns: God of Our Strength—Dear Lord and Father of Mankind—He Leadeth Me
Lesson: Acts 17:16-34
Text: "He is not far from each one of us, for 'In him we live and move and have our being'; . . ." Acts 17:27, 28

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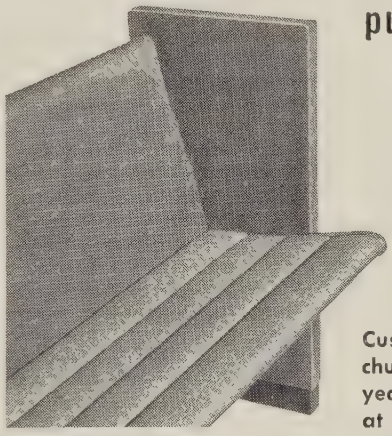

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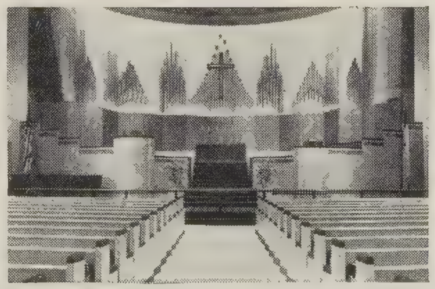

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Architect: Frank Dean

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That God is not far off but close by is the word of Paul in his address at Athens. "He is not far from each one of us," he said; then he quoted this line: "In him we live and move and have our being." With this word of Paul, we now look at the world within us for tokens of God's reality and presence.

1. In all times and places men have sought God. This persistent quest was recognized by Paul, "that they should seek God, in the hope that they might feel after him and find him." This quest has often assumed forms and involved thoughts of God of the most primitive kind. It has also shown human aspiration at its finest, as when the psalmist declared, "My soul thirsts for God." (42:2) So deeply rooted, so permanently a part of man's life, is this yearning for God that even the strongest efforts of Communism in Russia have not destroyed it.

2. This universal yearning, this reaching out for God we find in ourselves, implies and encourages belief in the reality of a power beyond us who draws us to him. Paul said that God had "made from one every nation of men . . . that they should seek God." In everyone there is capacity for apprehension of God, for worship and prayer. It may be neglected, but it is still within us. It does not stand alone. As the eye responds to light, the ear to sound, mother love to an infant's need, so we seek God, because he seeks us and we need him.

3. Man's very existence as a thinking feeling, working person is evidence for an eternal mind and will. An astronomer once said that he "swept the heavens with his telescope and found no God." But he left out of account the most important factors—himself and his search. Here you are, a being of truly wonderful abilities. There must be a power capable of bringing you into existence, and that power must be at least as good as you are at your best. So Jesus taught us to reason—from the love of imperfect parents to God's greater love. (Matthew 7-11)

4. Countless men and women know for themselves the truth of Paul's word, "He is not far from each one of us." Their personal experiences of God are evidence enough of his reality. More persuasive than any argument for belief in God is the experience of his presence and power. A physicist knows the arguments for faith, and he is grateful for them. But he thinks coming to believe in God is like accepting a friend's existence. "Man will believe in God when he meets God," he declares, then adds, "I believe I have so encountered God, and still do meet him."

5. The new kind and quality of life it is possible to live when we have experiences of God is additional evidence of his reality. How do we know the reality and power of fine music or art or literature? We listen to the music, look at the art, read the literature, and find great enrichment of thought and feeling. Belief in God, likewise, and in a far more wonderful way, has this power to enlighten, enrich, and strengthen all of life, as God becomes the mighty guide and helper. A huge volume of testimony proclaims the power of faith.

"MY NEXT SERMON WILL COVER *ETERNITY*— IF I CAN FIND THE TIME TO WRITE IT!"

Courtesy, "Dateline"

KINGDOMTIDE

August 28

WE BELIEVE IN GOD— BECAUSE OF JESUS CHRIST

Hymns: When Morning Gilds the Skies—Fairest Lord Jesus—O Jesus, I Have Promised
Lesson: John 14:1-17
Text: "He who has seen me has seen the Father; . . ." John 14-9

A son, remembering the look of love on his father's face before he died in a car accident, said, "God gave a loving look. The look was Jesus. Then the tragedy happened, and we became aware." In the fullest sense we believe in God because of Jesus Christ. "He who has seen me has seen the Father."

1. It is clear from the Gospels that the first followers of Jesus found something exceptional in him from the very beginning. His friendly but commanding manner, his healing of the sick, his teaching about God and prayer, his amazing courage, attracted them and bound them to him. Then he was arrested, condemned, crucified, and their hope in him seemed to fail. But soon they were saying he had risen and had appeared to them. Many things Jesus had said now took on new meaning; the wonder of his life and death grew upon them; nothing was too much to say about him.

2. Experience led early Christians to speak of Jesus as the Son of God. He was more to them than a teacher and a very good man. They found in him something beyond this world, "glory as of the only Son from the Father." (John 1:14) He made God so real and near that to call him God's Son was only right and proper. Today we call Jesus the Son of God because we recognize with Christians of early times and all times his spiritual superiority as he makes God real and near to us. Read the Gospels long enough, and you will share this feeling for Jesus.

3. When we speak about the spiritual superiority of Jesus, how he brings God to us, we are thinking not alone of his divinity but also of the Christlikeness of God. The Romans deified men like Caesar, Tiberius, Nero, because they apparently represented the Roman idea of God. Then Christianity came, with its wholly different picture of God—in the person of one who went about doing good and chose to die that men might have new life. This is still the central message of our faith—that God is most truly revealed in the life and love of Christ.

4. As Jesus teaches us to reason upward from imperfect human love to the greater love of the heavenly Father, so we are taught to reason upward to God from Jesus' perfect love. Early Christians looked at Jesus with deepening wonder until they began to look through him and beyond him to God. Here for us, too, is Jesus Christ, a real life lived long ago, a great spiritual force in the life of man during these twenty centuries. There must be a power able to bring into existence such a person, such a spiritual force; and this power must be like the love, the mercy, the Saviorhood, of Christ.

5. To live in the light and power of the God and Father of our Lord Jesus Christ makes a vital difference in anyone's life, and this difference is new evidence for the truth of the faith in which we stand. A professor of mathematics testifies that thirty-two years ago he found God, and God means so much to him that he would give up everything else rather than go back to his former state. The chief performer in that great experience was one who long ago said, "I proceeded and came forth from God." (John 8:42)

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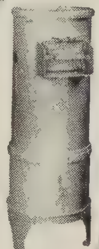

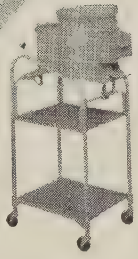

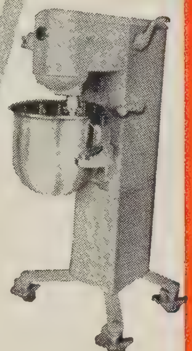

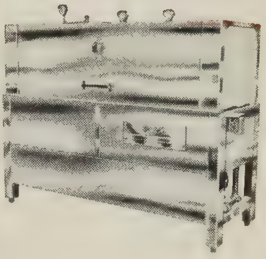

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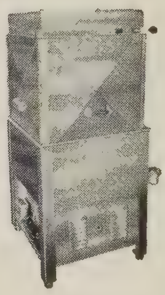

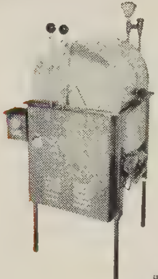

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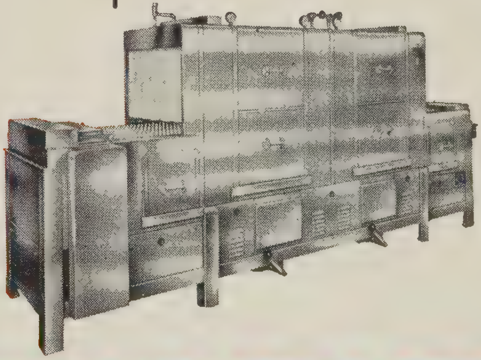

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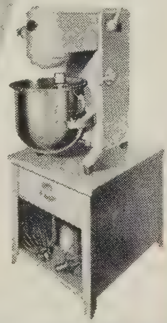

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September 4
(Labor Day Sunday)

HOW TO FIND MORE ENJOYMENT IN YOUR WORK

Hymns: O Master Workman of the Race—I Thank Thee, Lord, for Strength of Arm—My Master Was a Worker
Lesson: John 5:1-18
Text: "My Father is working still, and I am working." John 5:17

"There is nothing better for a man than that he . . . find enjoyment in his toil." So said the writer of Ecclesiastes. (2:24) To this conclusion he came reluctantly after saying he hated his toil. Is this all the Christian can say about work? Doesn't the Saviorhood of Christ take in our work, giving us new motives, new purposes?

1. The Christian realizes what the ancient writer gives no sign of recognizing, that God has placed us in families with responsibility for the care of one another. To earn the income needed to buy food and other essentials, men and women go forth to work, so that work becomes an expression of our love for family. A man and a woman, marrying, say in effect, "I love you enough to work for you." The husband by his work provides the family income, while the wife works as cook, housekeeper, mother, and manager of a great enterprise, the home.

2. Nowhere in Ecclesiastes is there any appreciation of the social value of work. It was written long before the coming of Jesus and his teaching about service. (Mark 10:43-45) Have you ever thought that our first and largest opportunity to live in the spirit of him who gave himself for us is right in our daily work? Our work takes on new interest and enjoyment when we see it as a means of helping other people, realizing the interrelatedness of life in today's complex social order, going out of our way to render little extra services.

3. There is pride in good workmanship, in doing everything we undertake thoroughly and well. Paul wanted Timothy to be a good workman in his handling of the truth committed to him, not dealing with it casually, indifferently. (2 Timothy 2:15) The first application of Paul's counsel is to preachers, of course, but the same call is for all workers. Let there be pride in doing a job well, not carelessly, merely as a means of getting a pay check, but with the new satisfaction and happiness that come from turning out a good piece of work, no matter what it is.

4. We can enjoy our work in a degree never approached by the writer of Ecclesiastes when we think of ourselves as co-workers with eternal God. "My Father is working still, and I am working," said Jesus. This feeling of Jesus we may share in any useful employment which contributes to human welfare. When we encounter difficulties in our work, we are entitled to lay them before God in prayer, seeking his wisdom and aid. This partnership with God in work makes hard jobs easier to do; it also makes all our work more enjoyable.

5. You say you have a routine job in which it isn't easy to find satisfaction? That job needn't absorb all your energies. In leisure hours you can pursue activities of your own choosing. Think of work in the church and the church school. You can become part of an influence which is eternal. You can become heir of the ages, a fellow worker with prophets, apostles, martyrs. This is why many men and women have found their real life in Christian service while they earn their living in work that isn't too exciting or enjoyable.

Over every composition Johann Sebastian Bach wrote, "To the glory of God." This is the surest way to get more enjoyment from our work. Our purpose in life is not just to make a living but to make a life, and life is made as we live for God and man in the spirit of Christ.

September 11

THE PILLAR OF CLOUD AND FIRE

Hymns: Still, Still With Thee—Send Down Thy Truth, O God—Guide Me, O Thou Great Jehovah
Lesson: Exodus 13:17-22
Text: "And the Lord went before them by day in a pillar of cloud . . . and by night in a pillar of fire. . . ." Exodus 13:21

To have a light was essential for the journeying of the Israelites at night, and a cloud by day helped to keep them together. In a spiritual sense a pillar of cloud and fire is no less necessary in our journeying through life, so that as we look at the Old Testament account we will find fresh truth.

1. "And the Lord went before them." God is always out ahead of us, moving onward. He spoke to Moses and told him of his purpose to deliver his people from bondage. Today, as then, he is in the midst of all oppressed people, seeking to deliver them, keeping alive their hope of freedom. He inspires exploration and discovery. In our individual lives God does not want anyone to live in ignorance and fear. He goes before us, beckoning us onward, opening up stores of spiritual wisdom, always pointing to faith and trust as the antidote to fear.

2. Cloud by day, fire by night—this is a picture of God's providence. His care and guidance are always adapted to our need and situation. If we question his existence, he offers sound reasons for belief in him. If we falter before duties that ought to be done, he speaks in trumpet tones through the voice of conscience. If we feel our human weakness, he imparts strength so that what ought to be done can be done. If we become discouraged, he speaks encouragingly to us. If we walk through the valley of sorrow, he comforts us through his Son, our living Lord.

3. In these words about the pillar of cloud and fire an experience of divine presence and leading is set forth in terms taken in part from familiar custom. At the head of a caravan braziers of burning wood, raised high on poles, were often carried, the smoke by day and the fire by night enabling leaders to keep the people together. God's guidance was compared with this ancient custom. His presence was seen in that indispensable column of smoke and fire. All life becomes sacramental when we thus allow God to speak his truth through familiar things.

4. Consider God's use of what is passing for his good purpose. What vanishes so quickly as clouds or smoke or flame? Take into your hand a tiny flower, a beautiful thing of brief life; yet Tennyson was right when he said that if he could understand the flower he plucked from the crannied wall, he would know much about God and man. Sometimes the most casual meeting with another person has long-lasting consequences for good. So in Browning's poem, "Pippa Passes," a poor child goes singing down the street, all unaware of the good her song is doing.

5. The pillar of cloud and fire "did not depart from before the people," a statement which becomes a reminder that God's presence and guidance are lastingly dependable. Although God often employs things that vanish quickly, although he may speak through the casual words of others, his own purpose is more enduring than the ancient hills. We can always rely on his presence through all the changing scenes of life; we are sure of his guidance through all of our tomorrows. "Kept by the power of God through faith," said Bishop James E. Freeman out of many years of experience.

God's presence, God's leadership, God's continual guidance—of all this we are assured. But we may be struggling under the load of life without taking God into account. Realize his presence, respond to his leadership, accept his guidance, and see the difference in yourself.

September 18

DO YOU ENJOY BEING YOURSELF?

Hymns: Safely Through Another Week—From Every Stormy Wind That Blows—Savior, More Than Life
Lesson: Romans 7:21—8:8
Text: "Wretched man that I am! Who will deliver me from this body of death?" Romans 7:24

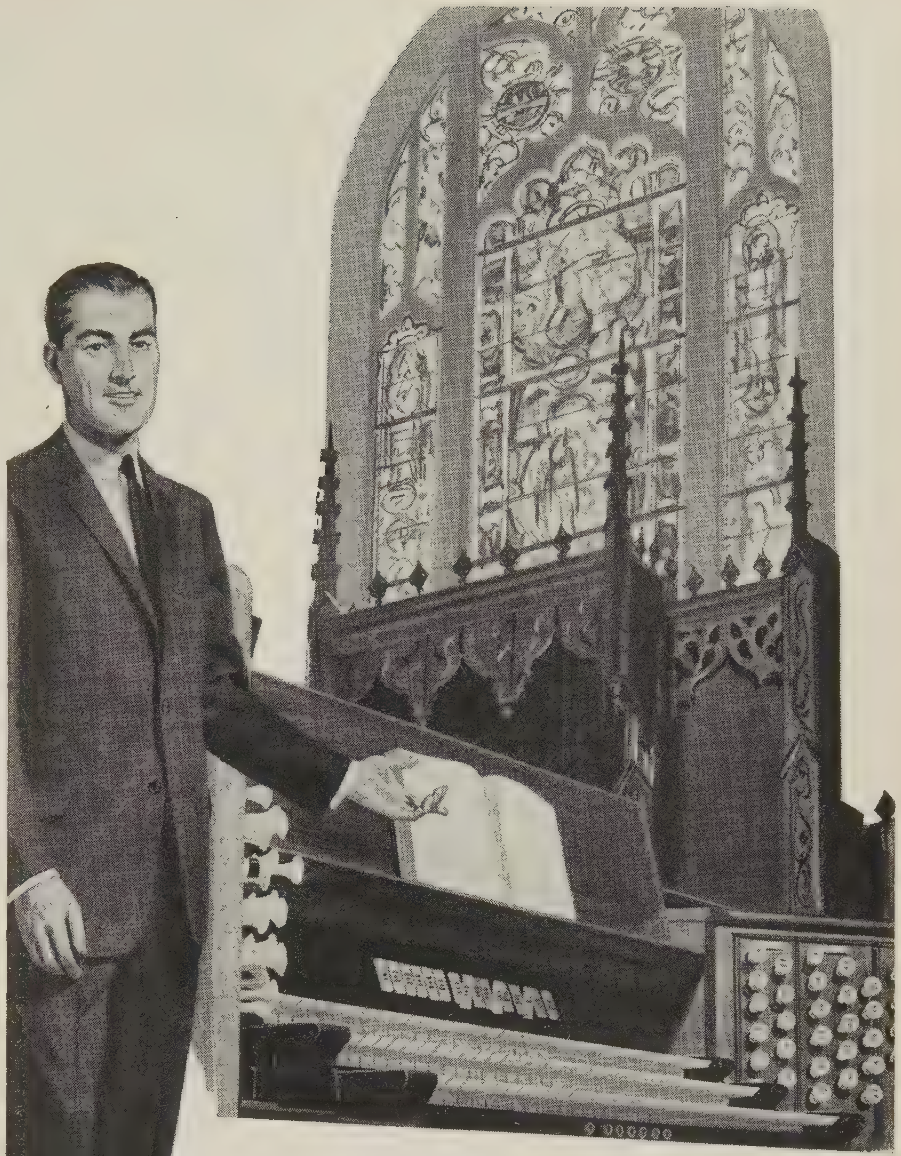
"A man can stand a lot as long as he can stand himself." Here is an observation with which many of us could agree, and with which Paul certainly could agree, for there was a time when he didn't enjoy being himself. "Wretched man that I am!" he exclaimed. "Who will deliver me from this body of death?" How did he gain release from his wretchedness?" How can we gain release? Let's approach his experience gradually.

1. Sometimes we don't enjoy being ourselves because we look at other persons and wish we were like them, in personality, ability, situation. But if we knew these other persons better, we might find them struggling with problems more difficult than our own. They may even be admiring us and thinking how enjoyable it would be to have what we have and to do what we can do. A poem tells of a woman who envied the foot-free gypsies who passed her gate; her own home seemed like a prison. But the gypsies wished they might rest in a home like hers.

2. In our dissatisfaction with ourselves we may try to be like somebody else, imitating his way of speaking, her way of doing things. But it is always a foolish thing to do, as one woman discovered when she tried so hard to be like her in-laws that she became nervous and irritable. Young David showed his wisdom by refusing to fight Goliath in any way but his own. Saul outfitted David with his own armor, but David wasn't comfortable in it. He knew that if he tried to fight in Saul's way he would fail. He must fight in his way, with a slingshot.

3. The only sound way to enjoy being yourself is to be yourself at your best, using to the fullest degree whatever talents God has given you. In the play *Green Pastures,* Noah says, "I ain' very much, but I'se all I got." That's the way to live, accepting one's self realistically and humbly, with respect for one's self and reverence for God. "No matter what happens, always be yourself." This is the advice the woman referred to above learned from her mother-in-law, and in discovering her strong points and making the most of them she found new courage, new life.

4. In some persons there is conflict between the person one is and the person one would like to become. For Paul the problem was that good intentions failed to become good deeds. "For I do not do the good I want," he said, "but the evil I do not want is what I do." In



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fellowship with Christ, known as Savior and Lord, Paul found deliverance from this inward contradiction. Another man, in the twentieth century, had the same trouble; he did what Paul did, and then found in Christ power to change the worst kind of self into the best kind of self.

5. To enjoy being ourselves we also need to manage our memories wisely, as Paul did when he said he was "forgetting what lies behind and straining forward to what lies ahead." (Philippians 3:13) "As the years pass," says James Gordon Gilkey,[1] "life gives each one of us a motley array of recollections —some of them happy and some of them sad. On our ability to manage those memories—keep the tragic ones out of sight, and hold the radiant ones in the center of attention—depends to a surprising extent our ability to achieve contentment."

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The New Hurley Reformed Church, Wallkill, New York, found a way to get double use of floor space. Instead of providing for a permanent stage area, an elevator powered by two oil-hydraulic cylinders raises a stage, 15 by 30 feet, thirty-six inches from the floor. The installation was made by Globe Hoist Company of Philadelphia, Pennsylvania.

September 25
(Christian Education Sunday)

HELPING OUR CHILDREN TO GROW AS JESUS GREW

Hymns: Rejoice, Ye Pure in Heart—Lord, Speak to Me That I May Speak—I Live for Those Who Love Me
Lesson: Luke 2:41-52
Text: "And Jesus increased in wisdom and in stature, and in favor with God and man." Luke 2:52

On a Sunday widely observed as Rally Day, or Christian Education Day, it is well for us as teachers and parents to think of the responsibility we share toward our young people. How can we help them to grow as Jesus grew? It is written, "And Jesus increased in wisdom and in stature, and in favor with God and man."

1. Can we desire anything finer for our youth than this? He increased in wisdom, in sound understanding of life's meaning and purpose, putting things first that belong first. He increased in stature, so that young people can sing, "The body, Lord, is ours to keep, in glowing health and strength for thee." He increased in favor with God, taking a growing interest in the things of God, wanting to know the way of God and to live more in accord with God's way. He increased in favor with man. He was the kind of boy and youth that everyone found easy to like and admire.

2. How did such growth come about? On the human side we can see that Jesus had parents who were deeply devoted to him. Children always need to feel secure in the love of parents. He found religion a daily reality in his home. This is a continuing necessity for our children. They spend more time at home than anywhere else, and what they see and hear there determines the direction of their growth. Many modern parents are content to send their children to church. Mary and Joseph were wiser. They shared the experience of attending with their son.

3. Attendance at the local synagogue and visits to the temple at Jerusalem meant much to Jesus as a growing boy and youth. Church and church school attendance is also important today for our youth. Some of the 28,000,000 children in this country who do not attend any church may live on your street. Invite them to attend, bring them with you, tell your minister about them. Teaching in the church school offers a fine opportunity for Christian service. "God was never so close to me as since I have been working with these intermediates," one woman declared.

4. Recall how Jesus took advantage of his visit to the temple to talk with the learned men and to ask them questions. To provide an atmosphere at home and in the church school in which growing boys and girls find it easy to ask questions is most important. The discussion method of teaching is especially desirable with older pupils. It encourages thinking, the expression of youthful opinions, the asking of questions. The teacher comes to know what his pupils are thinking, and he can find occasion to correct and supplement their youthful views.

5. Association with older persons was another factor in the spiritual growth of Jesus, both in the family circle and in the synagogue and temple. It is still true that if we want youth to grow in the same four directions, we as parents, teachers, and fellow members of the church must provide stimulation for such growth by continuing to grow ourselves in wisdom, in favor with God and man. "Grandfather, do you know more about God than you did yesterday?" a little fellow asked. It is a fair question to ask. Do we know more about God this year than last?

October 2
(World-Wide Communion Sunday)

WHAT IS CHRISTIANITY?

Hymns: Jesus Shall Reign—In Christ There Is No East or West—O Zion, Haste, Thy Mission High Fulfilling
Lesson: Acts 2:22-36
Text: ". . . God has made him both Lord and Christ, this Jesus whom you crucified." Acts 2:36

Does this seem like too simple a question to ask? Sometimes it is good to raise apparently simple questions, that we may think for a while about basic things. Actually the question is not as simple and the answer is not as obvious as we may suppose, for scholars have written books about it. Our purpose is less demanding, more practical.

1. Christianity, then, is an event in time. It was the appearance in ancient Palestine of a unique person whom we know as Jesus of Nazareth. This Jesus, said Peter, was "a man attested to you by God with mighty works and wonders and signs which God did through him in your midst." (Acts 2:22) Our faith centers in this Jesus; it goes back to what he said and did, to what God wrought in him and through him, for we believe with Peter that "God has made him both Lord and Christ," that is, the rightful Master of us all, the fulfillment of persistent Hebrew hope.

2. Christianity is a movement in history. It is everything which has been done in the name of Christ and for the sake of Christ. It is Paul taking the gospel to the Roman Empire and writ-

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[1] **"You Can Master Life," The Macmillan Company, 1934, page 46.**

ing his inspired letters, Augustine showing the meaning of a life redeemed by Christ, Martin Luther bringing about religious reform, Albert Schweitzer and his ministry of modern medicine in Equatorial Africa, Frank Laubach and his system of teaching illiterates to read. Christianity is all the great and beneficial changes in mankind inspired by Christ.

3. Christianity is a way of life to be lived. It isn't alone a record of something wonderful that happened long ago. What has been done by the power of Christ in other lives can be done in our lives. Think of Christianity as an experience that moves in two directions—toward God in utter faith and trust no matter how difficult the situation may be; toward men in love and service and hope, according to their need seen through the eyes of Christ. "I can do all things in him who strengthens me." This is the open secret of our power as Christians.

4. Christianity is a fellowship we enter into and enjoy. Our faith becomes richer in the company of fellow believers. The fellowship of Christian men and women assembled for worship is different from any other gathering of people. There is a feeling of kinship in God although we may be strangers to each other. Christianity as a fellowship is universal. This fact we recognize on World-Wide Communion Sunday. Through the centuries and in our day Christianity has penetrated to the remotest regions. In Christ we know no barriers of race or nation.

5. Christanity is a belief and experience to be shared. It means more to us as we do share it. Missionary outreach is part of the Christian spirit and impulse. It is possible to observe World-Wide Communion Sunday. There are churches in every land, among every people, because of the missionary outreach. This outreach continues as men and women today become missionaries, as we folk back home keep on giving generously for their support. Here is a high privilege—to help bring the gospel where it is not known and experienced.

October 9

CHRISTIANITY, A RELIGION OF ADVENTURE

Hymns: Awake, My Tongue, Thy Tribute Bring—I'm Pressing on the Upward Way—Rise Up, O Men of God
Lesson: Hebrews 11:1-16
Text: ". . . he went out, not knowing where he was to go." Hebrews 11:18

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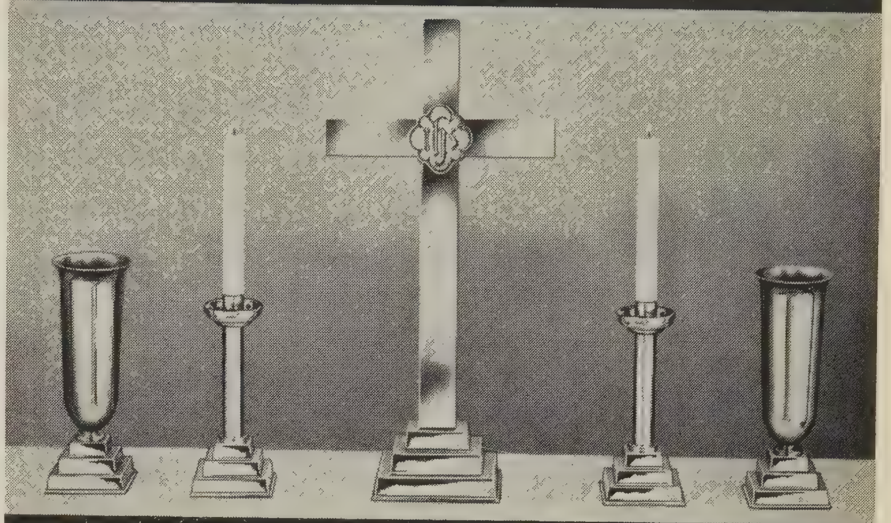

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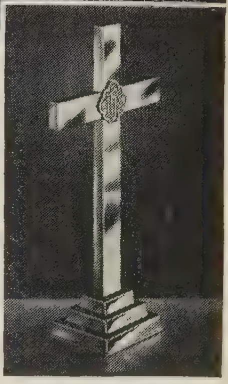

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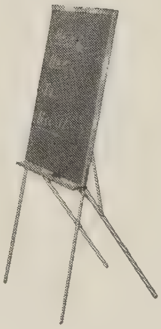

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plore, to venture, to take risks. Who will say this feeling wasn't the human part of the response Abraham made to the divine call to seek a new country? "And he went out, not knowing where he was to go." Adventurous living? Abraham is a biblical illustration of it.

1. Christian faith encourages and provides added opportunity for man's love of adventure—with plenty of evidence in Christian biography. Columbus was eager to carry his faith to other lands, and that faith in time of uncertainty and danger nerved him to persevere. Francis of Assisi in his youth dreamed of glorious adventure. By his devotion to Christ he found adventure of the most thrilling kind. William Carey saw a gold mine in India, but who would venture to explore it? He would, and in so doing he became father of modern missions.

2. If we find life dull and unexciting, it's because we haven't gotten to the heart of our faith. Faith is conviction that in Christ we have eternal truth. It is response, acceptance of God's gift in Christ. It is trust that one is justified by faith, not by works. Faith is also adventure, for Paul speaks of "faith working through love." (Galatians 5:6) Love is the present tense of faith, putting the spirit of Christ to work in life here and now; and that is sure to be a daring, adventurous thing, whether sharing our faith or helping other people.

3. Christianity at its best, in the New Testament sense, is adventurous because it centers about Jesus, a daring and exciting leader of men, both in his public ministry and in Christian history. Much of the most courageous, adventuresome living in the past two thousand years has been inspired by the example and spirit of Christ. It is a pity for any young person to grow up without learning about Christ as the heroic leader and about Christians who have lived adventuresomely. Here is an important part of the task before the church school.

4. Christianity never becomes adventurous until we are ready to go the second mile, in the spirit of Jesus' familiar words. (Matthew 5:41) They are not ridiculous but profoundly wise. Try being kind where nobody expects kindness, thoughtful where other people are indifferent, forgiving where it's hard to forgive, generous in ways that are out of the ordinary. Accept some office in the church you have never filled before, and do in that office unusual things that help to make the church a greater power for good in other lives and out in the community.

5. Does your personal situation seem too limited or your age too advanced for adventurous living? Maurice Maeterlinck, the Belgian dramatist, felt at sixty that he was approaching death. But at seventy-eight his feeling was entirely different. What happened? He learned from a jolly old man he met one day the secret of living adventuresomely despite the years. This old man took an interest in everybody and everything. He found occasions to offer praise. He gave friendship freely. Maeterlinck took the old man for his model, and his own life was changed.

October 16

AM I BEING PUNISHED?

Hymns: O Worship the King—How Gentle God's Commands—Master, No Offering Costly and Sweet
Lesson: Galatians 6:1-10
Text: ". . . whatever a man sows, that he will also reap." Galatians 6:7

Many times we have heard others say. "I'm being punished." Maybe we have said it ourselves when something went wrong or illness came. Is anyone right in so reasoning? Is this always the explanation? Are there other factors involved? Here is a question to explore. In so doing we may learn much about our life under God.

1. Am I being punished? Yes, it may be so. Your present illness or other misfortune may be the result of wrongdoing; you may have broken some law of God. "Whatever a man sows, that he will also reap," is the word of Paul. In everyone there is the need to think of other people as well as of one's self, a need set forth in the second commandment of Jesus. (Mark 12:31) If we fail to think of others and help them in practical ways, we not only deny them something good; we also injure ourselves, even making ourselves more susceptible to illness.

2. Often we act in ignorance, not realizing the outcome of what we do. Paul confessed that he "acted ignorantly in unbelief" when he persecuted Christians. (Timothy 1:3) Ignorance, unfortunately, doesn't eliminate the effects of breaking any law of God and man. Diseases take hold of us when we live in ignorance of the laws of health. Christians suffered terribly under Saul's persecution. We can all look back upon incidents in which we ignorantly hurt someone. We didn't mean to hurt anyone; we thought at the time that we were saying or doing the right thing.

3. You may be suffering, not because you have done wrong, but because you have persisted in doing right, in helping other people. The suffering servant in Isaiah 53 "was despised and rejected by men," but his suffering wasn't due to wrongdoing or God's disfavor. It was the outcome of doing right. "Surely he has borne our griefs and carried our sorrows." Illness invades a home; it may

be the last illness of a beloved parent. A daughter spares no effort, cares for the parent to the end, but in so doing she impairs her own health.

4. Instead of being punished, we may be laboring under the total burden of life. Our trouble may be part of the common human lot. The writer of Psalm 90 faced the facts of life, saw that no matter how long we live there will be toil and trouble. Think of the aging process. It is part of God's plan for human life to be born, to grow, to mature, to become old. "I have to remember I'm eighty-three," said a woman when she became ill at work and, under doctor's orders, had to take an extended rest. It makes a difference whether we are eighty-three or twenty-three!

5. "Am I being punished?" Obviously, there is no single answer. Life is too complex. But it is true in any event that God is with us in all things. His pardon is available if we have allowed selfishness to spoil life, if we have ignorantly done wrong things. His power is offered to us if we are working beyond our normal strength, if we feel the burden of life with its problems and difficulties. His peace we may have. To know that we have been graciously forgiven, to experience the powerful help of God in Christ—this makes for inner quietness.

October 23

WHEN YOU ARE DISCOURAGED

Hymns: When Morning Gilds the Skies—What a Friend We Have in Jesus—God Will Take Care of You
Lesson: 1 Samuel 30:1-6
Text: ". . . David encouraged himself in the Lord his God." 1 Samuel 30:6 (KJV)

"Our spirits grow gray before our hairs," observed Charles Lamb. Discouragement does come to old and young alike. Things often go contrary to our dreams and plans. Discouragement is no new experience. It came to David in a trying time described in 1 Samuel 30:1-20. But how shall we deal with discouragement?

1. Begin by taking a second look at your situation. Is it as bad as you think? Aren't there areas in your little world that remain untouched, good things you can still do and enjoy? David swung into action as if he had taken a second look at his situation and found basis for hope and successful effort in what remained to him. Such transfer of attention to happier, more hopeful areas of one's life is very important. The major cause of discouragement is a temporary loss of perspective. Restore proper perspective, and you take new heart.

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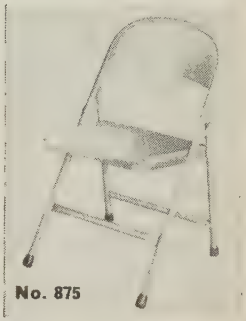

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2. Look next at your average. You've failed now, yes, but take into consideration the number of times you have succeeded. Balance your accounts and see if you're not still ahead. David could recall for his encouragement the many times he had succeeded brilliantly. God does have a way of balancing accounts for us when our spirits are responsive. He allows life to bring us both the best and the worst. But in the long run the balance is heavily in our favor. Perhaps this is why many older people have a calmer attitude toward life.

3. Remember, too, that many need your friendship and sympathy and practical help. By taking an interest in others you will turn attention away from your own situation and find new zest in living. The need of others for his leadership and help undoubtedly did much to lift David out of his distress at the loss of Ziklag. He had to do something to overcome the rebellious mood of his men. He had to take vigorous action to release the captives. All this left little time for David to feel sorry for himself, to lament the serious losses.

4. It is wise, also, to feed your soul a hearty diet of biography, for there is

inspiration in the achievements of other men and women despite discouragement. Perhaps David remembered how Moses in times of discouragement took up the burden of leadership again in the assurance that God was with him in all things. This appeal to heroic living of the past is found in the stirring eleventh chapter of Hebrews. The writer sought to encourage early Christians in time of persecution by bringing to their mind men who by faith had lived valiantly.

5. Most important of all, seek the help of God, for in the biblical assurance of his aid and interest is the surest antidote to discouragement. The most impressive thing we read about David's experience is this: "David encouraged himself in the Lord his God." It meant for him renewed courage and determination. Remember that you are not alone; God cares for you and has a plan for you. Turn to him any time, anywhere. Ask for guidance, and it will come to you—in new ideas about your situation, in solutions to problems, in strength for new effort.

The God of David was great and wonderful, but the God the Christian knows in Christ is even greater and more wonderful, the chief encourager of all weary and despondent souls. To have "thoughts of Christ, the living bread," is to be fortified against discouragement.

October 30
(Reformation Sunday)

WHY WE ARE PROTESTANT CHRISTIANS

Hymns: A Mighty Fortress Is Our God —Grace! 'Tis a Charming Sound— Faith of Our Fathers
Lesson: Romans 5:1-11
Text: ". . . 'He who through faith is righteous shall live.'" Romans 1:17

On October 31, 1517, a German monk named Martin Luther nailed his ninety-five theses on the door of the university church in Wittenberg. This was the beginning of Protestantism, since he challenged the whole traditional practice of the religion we know as Catholicism. We are Protestant Christians today because—

1. We believe with Luther that our acceptance with God does not depend on any ecclesiastical system or on our own good works. It depends solely on God's gracious approach in Christ and our believing response to him. Luther once supposed he had to earn the favor of an angry God. He learned that for Paul the way of salvation is the way of trust, "He who through faith is righteous shall live." It is the way Jesus spoke of when he called attention to the spirit of a little child, who does not earn but simply enjoys his parents' kindness.

2. We believe with Luther that the Bible rather than any one church is to be relied upon to tell us what is true and right in matters of Christian belief and practice. Careful study of the Bible led Luther to see that the selling of indulgences was contrary to the mind of God and the way of salvation. In the Bible he found a God of love revealed in the sacrifice of Christ. To the Bible, interpreted with open mind and conscience, Protestant Christians turn for the deepest understanding of their faith. In the sermon Bible truth is related to life.

3. We believe with Luther that the Lord's Supper should be observed in the simple manner of the New Testament. For Protestants the supper is not a sacrifice repeatedly offered to God to gain his favor. It is a memorial to a sacrifice once offered by Christ for all. We think of the supper or baptism or any similar religious act, not as magical in its power, but as an outward sign and symbol of inward grace or spiritual truth. Any ceremony is effective in proportion to the faith that seeks and finds expression in the outward act.

4. We believe with Luther, and according to the New Testament, in the priesthood of all believers rather than in the priesthood of a select few. All Christians, said Luther, are truly of the spiritual estate. "You are a royal priesthood, a holy nation," he read in his New Testament. (1 Peter 2:9) That is why in Protestantism, whatever the form of church government, the process is democratic. That is also why "the best development of free democratic institutions has arisen in those nations where the Protestant spirit has been strong."

5. We believe with Luther that all the relations and activities of life are sacred, with no distinction between secular and sacred vocations. For Luther everything was holy that was done with the right disposition toward God. The artisan at his task and the mother in the home may glorify God as truly as the priest at the mass or the minister in his pulpit. The everyday world is the ordained sphere of man's activity, not something from which the more dedicated Christian should withdraw. The principle of stewardship holds in all occupations.

November 6

THEY WERE ALL WAITING FOR HIM

Hymns: Now to the Lord a Noble Song —Come, Ye Disconsolate—Shepherd of Souls, Refresh Us
Lesson: Luke 8:40-58
Text: ". . . they were all waiting for him." Luke 8:40

"Now when Jesus returned, the crowd welcomed him, for they were all waiting for him." Here is a simple statement about the public ministry of Jesus, but it can come alive with spiritual meaning. It suggests an excellent way to approach the Lord's Supper —with eager expectation, looking for great good.

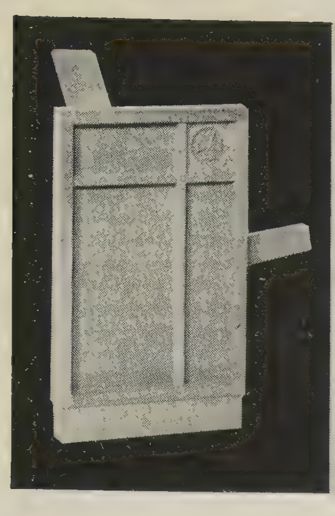
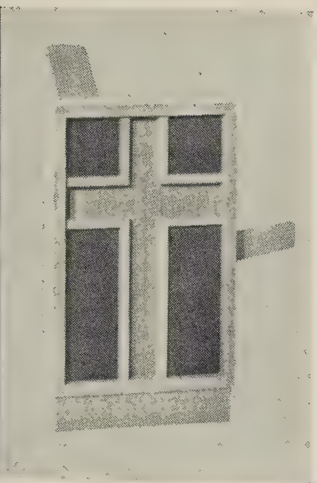
1. Such eager expectation is a vital part of worship, as it is of all experience. We plan a trip, buy tickets for a concert, go to visit relatives, and we look forward to the occasion with eagerness. Our happy anticipation makes us more alert to all the experience can mean. Similar expectation is part of worship, and it is amply justified, for a distinguished teacher has said, "There is no other form of human endeavor by which so much is accomplished." We are reminded of God, see life in new perspective, receive strength for life's mastery.

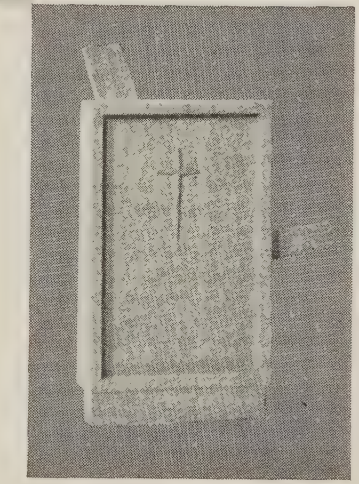
2. No service is so likely to minister to our deepest need as one that comes to its highest point in the observance of the Lord's Supper. Our approach to it may have in it the eager expectation with which a hungry person comes to a table spread with good things to eat. We may be confident that in the supper to be shared some great and good thing will be done for us, will come to us from God. Generations of men and women have come to the Lord's table and found God in Christ very near. In the forms of bread and cup he feeds and refreshes us.

3. The eager expectation with which the Christian is justified in coming to the Lord's Supper or to any worship service is due to Christ, to what God said and did through him. The people who crowded the beach long ago had good reason for their eagerness. They knew that whenever Jesus appeared something thrilling was likely to happen. In this atmosphere of eager expectation the church was born with a rare outburst of spiritual power on the day of Pentecost. Christians knew that with a living Christ anything could happen and did happen.

4. With nearly twenty centuries of Christian history behind us, we have excellent reasons today for expecting that when we are alive to the presence of God in Christ something significant happens. Behind the multitude that waited for Jesus we can see other multitudes, drawn from every land and time and tongue; and across the long Christian centuries we can hear a mighty chorus, saying:

> **Finding, following,**
> **Keeping, struggling,**
> **Is he sure to bless?**



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Saints, apostles,
Prophets, martyrs,
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From many today the same testimony rises joyously.

5. Among the crowd that thronged about Jesus on his return were two persons whose expectations were sharpened by trouble. In this respect that crowd of long ago was like any worshiping congregation today, for people often come to church with urgent problems, heavy loads upon them, anxiety about loved ones. Like the woman who had long been ill, like Jairus in his concern for his daughter, they look to Jesus for more than human aid. They never look in vain, for in him there are abundant resources of strength and peace for all of us.

Many things in life we very much desire. Some of them sooner or later come to us; other things we are never privileged to enjoy. But Christ is always at hand, ready to meet us at his table, ready to be our companion down the long and difficult roads of everyday living.

November 13

HOW GOD MAKES GOOD OUR LOSSES

Hymns: God of Our Strength—Come to Jesus, Ye Who Labor—Give to the Winds Thy Fears
Lesson: Joel 2:18-29
Text: "'I will restore to you the years which the swarming locust has eaten, . . .'" Joel 2:25

Here in this text is a word of encouragement for all of us. It helps us to see how God makes good our losses. To appreciate this ancient promise we need to realize how destructive locusts can be—blackening the sky by their numbers, charging like horsemen arrayed for battle, consuming everything, leaving no leaf or shrub or blade of grass. Modern travelers furnish details that confirm everything Joel said about locusts. His language is accurate, realistic.

1. In the swarming locust Joel saw a warning of divine judgment. He shared the ancient idea that calamity is proof of sin, an idea that Jesus rejected. (Luke 13:4, 5) But Joel was right in this profound sense: Any natural calamity, whether hurricane or earthquake, reminds us of what we too easily forget, that we are not masters of our own destiny, that we are dependent upon forces beyond our control, that for our safety hitherto we have a merciful Providence to thank. The day of calamity ought to be, as Joel said, a day of humble prayer.

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2. This is so for another reason, since some disasters in nature are partly if not entirely due to human ignorance and wrongdoing. Man razes the forests, then wonders why there are weather changes, floods, and dust storms. In time of calamity it is practical as well as spiritual wisdom to do some serious thinking, recognizing the kind of world in which we live, trying to see what we have done wrong. Here is one way God helps us in our losses: He gives us ability to acquire knowledge about our world and to find ways of working with its powers.

3. God's help is even more wonderful, for he has established in the world marvelous recuperative powers that make parched fields green again. Locusts disappear as suddenly as they arrive; a strong wind springs up and they are gone. Nature heals its wounds; the scene of desolation grows a new garment of beauty. Joel was thinking of this when he spoke for God, "I am sending you grain, wine, and oil, and you will be satisfied." In the body, too, are healing forces which make for recovery after accident or illness.

4. Still more wonderful is the grace of God at work in the soul of man. After the locusts of sin have seared man's soul, the grace of God can touch hidden capacities for good and bring new life to light. The wonder of God's grace becomes clearest in Jesus—his own attitude toward sinful persons, himself the sacrificial revelation of divine grace. One man, despondent, alcoholic, wanting to die, yielded himself humbly to Christ; and eventually, completely renewed within, the effects of the years of the locust gone, he resumed his profession.

5. God lifts our horizons of hope, encouraging us to expect larger, richer spiritual benefits. Joel spoke of a day when spiritual understanding would come to all alike without distinction of age, sex, or class, a day Peter saw realized at Pentecost through faith in the living Christ. (Acts 2:17) Our daughters do prophesy. Recall Angie Evans saying boldly in Arkansas, "I don't think segregation is a Christian thing." Give us more people of Christian conviction, speaking out and taking leadership, and many troubled situations will be changed.

The Peripatetic Preacher

Leslie Conrad, Jr.*

"HELP, MISTER DILLON, HELP!"

Our preacher rides the same old themes
Of Drink, Divorce, Delinquents' Schemes.
I'm sure there'd be no flock remorse
If someone shot his hobbyhorse.

WISDOM'S WORKING HOURS

Early . . . to rise
Makes a man . . . wise.

M. Luther's day began at four,
And so did Wesley's, J.
The modern preacher's wisdom lack
Could be: Too long on hay!

SANS SANDMAN

I have a preacher friend who brags:
"I've never preached a sheep to sleep!"
Won't he be shocked when he finds out
His sheep eat "Nodoze" by the heap!

A PICKIAN PREACHER

His topics are Fosdickian.
His texts are Ezekielian.
His outlines are Brunnerian.
His intros are Stewartian.
His contents are Tillichian.
His illustrates are Pealian.
His endings are Buttrickian.
His flock's way out left-fieldian!

THE PULPIT PAUSE THAT REFRESHES

Some preachers are known for their jokes,
And some for their ripe artichokes;
But the rarest of all
(He'd embarrass Saint Paul)
Is the preacher who passes out Cokes!

DISCOUNT LOVERS

They pin those "discount labels"
On preachers far and near.
I'd like to meet a preacher
Who pays full price with cheer.

CLOTHES MAKE THE MANIKIN

I have more than one ministerial peer
Who Sunday by Sunday would make it appear
That collar and cassock and surplice and stole
Are solid assurance they're prepped for their role.

I brand each a fool who would put all his trust
In trimmings that cover a work-a-week bust;
I fear that his flocksters must find him a bore—
A manikin cleric who windows the store.

IT BEGAN WITH A BELL

The minister's telephone jangles,
Jang-jangles around his time clock,
Assurance that he's the soul shepherd
To sheep who call out from his flock.

---

*Philadelphia, Pennsylvania. Executive secretary, Luther League of America.

November 20
(Thanksgiving Sunday)

EVERYTHING CREATED BY GOD IS GOOD

Hymns: Come, Ye Thankful People, Come—We Plow the Fields and Scatter—For the Beauty of the Earth
Lesson: 1 Timothy 4
Text: "For everything created by God is good, . . ." 1 Timothy 4:4

Everything is good, you say? How about mosquitoes, sharks? How about atomic power and its destructiveness? How about the natural appetites that get people into trouble? Against all questions, old and new, we have this confident affirmation, "Everything created by God is good."

1. Back of this affirmation is the sevenfold refrain in the first chapter of Genesis, "And God saw that it was good." Man in his lack of knowledge still finds cause to question the goodness of many things in nature. But as his knowledge grows he sees that things which are bad in one way may be good in other ways. The wind does great damage, yet it enabled Columbus in his sailing ships to discover a new world. Insects destroy ten percent of our crops, yet that is a small fee to pay, for without insect pollination we would have no crops.

2. Some first-century teachers said everything physical is evil. No, replied Paul, God is the creator of all things, even the desires of men and women for each other and all foods. Not a thing is to be renounced. Everything, whether in loving or in eating, is to be done wisely, with intelligent self-control and consideration for others. Thank God, then, for the natural interest of men and women in each other, for romance with laughter and song, for wedded love that makes a nest in which new life begins, for love that grows finer through the years.

3. Civilization itself depends upon the right use of God's creation. The modern development of atomic power is possible because God has built into the

universe tremendous energies. We rightly fear the misuse of this new atomic power and seek with other nations some means of control over the production of atomic weapons. We join in prayer with all men of good will and concern that leaders of the great powers will be given wisdom and will to effect control. We also thank God for the employment of the new atomic power in so many peaceful ways.

4. The created world is good, but for the fullest realization of its goodness we must take God into account, "for then it is consecrated by the word of God and prayer." Lin Lutang declares that the paramount question today is, Can man survive without religion? He now believes that "humanity is not and never has been sufficient unto itself. For man's very survival he needs contact with a power outside himself." This Chinese scholar and writer has returned to Christianity because he believes Christ "offers man incomparably the best way to God."

5. The good things of the world are not to be taken for granted. They are to be "received with thanksgiving," for this helps to consecrate them. Even the food we eat becomes more enjoyable when it is accepted and acknowledged as a gift of God. So to receive good things is a "sure cure for the blues." To say, "I have so much for which to be grateful; thank you, God," will help to lift anyone's spirit. To express appreciation for any kindness received from another person not only makes him feel good but reacts favorably upon us.

ADVENT AND CHRISTMASTIDE

November 27
(First Sunday in Advent)

HOW TO PREPARE FOR CHRISTMAS

Hymns: Hail to the Lord's Anointed—As With Gladness Men of Old—Take My Life
Lesson: Isaiah 40:1-11
Text: ". . . prepare the way of the Lord, . . ." Isaiah 40:3

Even in November store windows begin to display Christmas gifts and decorations. Long before then buyers begin getting holiday merchandise. Christmas as a spiritual event needs preparation even more than Christmas as a commercial event. Without due preparation we miss the rich spiritual meaning of Christmas.

1. How shall we make preparation? We turn for guidance to the fortieth chapter of Isaiah. The prophet saw God preparing the way for the return of his people to Judah, leveling up valleys, lowering mountains, making rough ridges into a smooth plain. But maps

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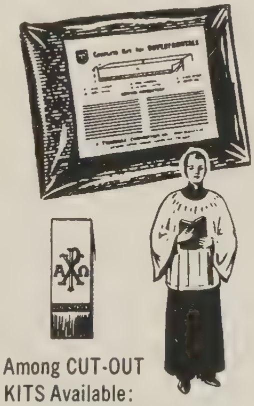

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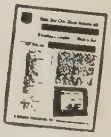

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show no great hills and valleys between Babylon and Judah. He was actually talking about difficulties, telling how God would overcome them. In this poetic language we can now find valuable suggestions for preparing ourselves spiritually to celebrate the birth of the Prince of Peace.

2. "Every valley shall be lifted up," said the prophet. Think of valleys in our lives. Honestly, aren't there low places which need to be elevated? It's so easy to stay in the valleys of outward tradition and custom unless we keep in mind the Christ whose birthday is to be celebrated. The story is told of people who prepared a great feast but forgot to invite the guest of honor. To get at the real meaning of Christmas we may ask, Why did God send Christ? Why do we need him? What is missing in our lives that he alone can supply?

3. "Every mountain and hill shall be made low" is the next word of the prophet. Sometimes we feel big and important, like towering hills. The need, then, is for humility if we are to fitly celebrate the coming of Christ, who began his earthly career as a helpless infant in a manger. Not what we are but what we ought to be, not what we possess but what possesses us, not our rights but our responsibilities, not what others owe us but what we owe the world—these are elements of true humility which are essential in preparation for Christmas.

4. "The uneven ground shall become level, and the rough places a plain." These words invite us to think of what we can do to smooth away the hardships in other people's lives, to make their way in what appears to be a wilderness a little happier. With a Christ who said, "It is more blessed to give than to receive," the big question before us in the Advent season is not what we're going to get but what we're going to give, and the question takes us far beyond our immediate circle to thoughts of persons and causes we can help by our service and gifts.

5. Later, in chapter forty, the prophet declares, "O Zion, lift up your voice with strength, say to the cities of Judah, 'Behold your God.'" He was thinking of Zion's duty and privilege to tell others about God's grace. Sharing of our faith is always important. Can folks tell from our Christmas cards that we are Christians and want our friends to share our gladness in the coming of Christ? Is there someone we may encourage to make confession of faith? Communists strive to win others to their ideology. Why shouldn't we labor to win men for Christ?

We'll soon start to make our homes attractive for the Christmas season, yet inward preparation of the soul for Christ's coming is far more important.

Recommended Music for Choir and Organ

August 1960 Through July 1961, Compiled by

Ethel K. Leach*

August 7		
Prelude	*Abbey Prelude*	Kennaway (7)**
Anthem	*He Guides Me in His Way*	Harter (1)
Anthem	*God My King*	Heaton (2)
Postlude	*Toccata* (from *Suite Gothique)*	Boellmann (8)
August 14		
Prelude	*Impromptu* (from *Sonata in C Minor)*	Lyon (8)
Anthem	*O Be Joyful*	Angell (1)
Anthem	*Immortal Love*	Bornschein (2)
Postlude	*Intermezzo* (from *Symphony 6)*	Widor (8)
August 21		
Prelude	*Lament*	Geehl (6)
Anthem	*The Lord's Prayer*	Malotte (12)
Solo	*God Cares*	Ward-Stephens (3)
Postlude	*Postlude on Lobe Den Herren*	Miller (7)
August 28		
Prelude	*Ave Maria*	Brahms (2)
Anthem	*As Pants the Heart*	Blake (4)
Anthem	*City of God*	Marshall (2)
Postlude	*Organ Concerto in B Flat Major*	Handel (8)
September 4		
Prelude	*Elegy*	Lemare (8)
Anthem	*I Will Arise and Go to Jesus*	Hart-Cram (1)
Anthem	*Come Unto Me*	Glarum (5)
Postlude	*Toccata*	Kee (8)
September 11		
Prelude	*Processional*	Jacob (8)
Anthem	*Bow Down Thine Ear*	Handel-Fredrickson (5)
Anthem	*Trust in the Lord*	McCormick (1)
Postlude	*Festival Postlude*	LeMaigre (8)
September 18		
Prelude	*Morning Song*	Lemare (8)
Anthem	*If I Go Not Away*	McCormick (1)
Anthem	*Reign Over Me, Lord Jesus* (SA)	Havergal-Roff (1)
Postlude	*Allegro Giocoso*	Dethier (9)
September 25		
Prelude	*Intermezzo (Sonata 8)*	Rheinberger (8)
Anthem	*Cherubim Song*	Glinka-Ehret (5)
Anthem	*Grant Us Thy Peace*	Mendelssohn (5)
Postlude	*Fanfare*	Sowerby (10)

***Mrs. Leach is the organist at Lakewood United Presbyterian Church, Lakewood, Ohio, and a graduate of the Crane School of Music. She is a member of Composers, Authors and Artists of America, American Guild of Organists, and Fortnightly Music Club.**

****Numbers refer to music publishers which are listed on page 54.**

October 2

Prelude	*Pastorale*	Milner (7)
Anthem	*Mercy, Pity, Peace and Love*	Blake-Lovelace (6)
Anthem	*Thy Kingdom Come*	Hensley-Heaton (6)
Postlude	*Postlude in A*	Best (12)

October 9

Prelude	*Fairest Lord Jesus*	Matthews (9)
Anthem	*I Lift My Eyes to the Hills*	Kechley (6)
Anthem	*Beside Still Waters*	Hamblen (5)
Postlude	*From Thy Throne So High*	Gluck (2)

October 16

Prelude	*Prelude in G Minor* (organ-piano)	Rachmaninoff-Stoughton (4)
Anthem	*John the Baptist* (original spiritual)	Gustafson (4)
Anthem	*The God of Love My Shepherd Is*	Herbert-Peek (6)
Postlude	*Adagio (Sonata III)*	Guilmant (2)

October 23

Prelude	*Three Quiet Preludes*	Jacobi (10)
Anthem	*Break, My Heart*	Handel-Kinsman (5)
Anthem	*In Peace and Joy, I Now Depart*	Bacon-Edmonds (1)
Postlude	*Hail, Star of Heaven*	Grieg (2)

October 30

Prelude	*Prelude to the Deluge*	Saint-Saens (2)
Anthem	*Morning Song*	Brahms-Cunkle (1)
Anthem	*The Beatitudes*	Simeone (1)
Postlude	*Hymnus*	Von Fielitz (2)

November 6

Prelude	*Fughetta on Bach*	Rheinberger (8)
Anthem	*Seek Him That Maketh the Seven Stars*	Rogers (4)
Anthem	*Speak, Lord, to Me*	Chopin-Peery (4)
Postlude	*Postlude on St. Anne*	Palmer (8)

November 13

Prelude	*Reverie-Meditation*	Crusha (8)
Anthem	*Bread of the World*	Blake (4)
Anthem	*Run to My Lord* (spiritual)	Shaw (4)
Postlude	*My Heart Ever Faithful*	Bach (4)

November 20 (Thanksgiving)

Prelude	*Processional*	Jacob (8)
Anthem	*Festival Te Deum*	Buck (4)
Anthem	*At the Name of Jesus*	Marryott (4)
Postlude	*Allegro (Symphony 6)*	Widor (8)

November 27

Prelude	*Vielle Chanson*	d'Evry (8)
Anthem	*O Sing Unto the Lord*	Broadhead (4)
Anthem	*High O'er the Lonely Hills*	Blake (4)
Postlude	*Psalm Tune Postlude* (Martyrs)	Grace (8)

December 4

Prelude	*In Paradisum*	Dubois (8)
Anthem	*Eternal Father*	Holst (11)
Anthem	*Magnificat and Nunc Dimittis*	Williams (12)
Postlude	*Scherzo in F*	Wolstenholme (8)

December 11

Prelude	*Priere a Notre Dame (Suite Gothique)*	Boellmann (8)
Anthem	*The Beatitudes*	Evans (11)
Anthem	*Ave Maria*	Schubert-Howarth (11)
Postlude	*The Promises*	Panchenko

December 18

Prelude	*Day Dawn at Galilee*	Diggle (8)
Anthem	*Sing, O Heavens*	Tours (11)
Anthem	*Carol of the Shepherds*	Holst (11)
Postlude	*In Dulci Jubilo*	Bach-Asper (2)

When Christmas is centrally a fresh experience of God's presence in Christ, everything else about it is more wonderful.

December 4
(Second Sunday in Advent)

THE GOSPEL IN A GENEALOGICAL TABLE

Hymns: Brightest and Best of the Sons of the Morning—Hail, Thou Long Expected Jesus—Good Christian Men, Rejoice
Lesson: Matthew 1:1-17
Text: ". . . of whom Jesus was born, who is called Christ." Matthew 1:16

Genealogical tables usually make dull reading. But in the genealogy of Jesus there are interesting things we should know, for in noting them we are reminded of certain truths of the gospel that give us all the more cause to rejoice in the coming of Christ which we celebrate at Christmas.

1. Along with names of prominent persons like Abraham, David, and Solomon we find such names as Abiud, Azor, and Eliud, of whom nothing more can be said than this: "An ancestor of Jesus." Our names may never appear in *Who's Who* or in any local register of "very important people," but by being good parents and citizens we do something of first importance in God's plan for human life. What is most essential is that we stand in close relationship to Christ, not as a descendant, but as a loyal follower who knows him as Savior, living Lord, abiding Friend.

2. Note the presence of women in the genealogy of Jesus, four of them: Tamar, Rahab, Ruth, and Bath-Sheba. Their presence is prophetic. It points toward the place women would have in the ministry of Jesus. Opponents of early Christianity exclaimed, "Heavens, what women these Christians have!" As teachers and missionaries, women have always taken a prominent part in the work of the church. Wherever Christianity has gone, it has brought a new standard for women, new privileges and opportunities, a finer, fuller experience in the family.

3. Among the women in the genealogy of Jesus, one named Ruth catches our attention. By birth she was not a Jewess but a Moabitess. She belonged to an alien and despised people (Deuteronomy 23:3); yet by reason of her sterling character and her adoption of the Hebrew faith, she came to occupy a distinguished place in God's plan. Her story gives us a foregleam of the great truth Paul discovered in Christ: "There is neither Jew nor Greek, there is neither slave nor free, there is neither

(turn to page 50)

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December 25 (Christmas)		
Prelude	*How Brightly Shines the Morning Star*	Bach-Asper (2)
Anthem	*Sing Gloria*	Davis (11)
Anthem	*Legend of the Bells*	Rhodes (11)
Postlude	*Hail, Star of Heaven*	Grieg-Asper (2)
January 1, 1961		
Prelude	*Pastorale Antiphon*	Karg-Elert (9)
Anthem	*Hallelujah* (from *Mount of Olives*)	Beethoven (12)
Anthem	*Songs of Praises* (traditional Welsh tune)	Jones (12)
Postlude	*Postlude*	Hesse (9)
January 8		
Prelude	*To God on High*	Bach (9)
Anthem	*Ave Verum*	Haydn-Barnes (12)
Anthem	*The Glory of God in Nature*	Beethoven-Buck (12)
Postlude	*Toccata Finale*	Carnevali (9)
January 15		
Prelude	*A Rose Breaks Into Bloom*	Brahms (9)
Anthem	*Jesu, All Other Names Above*	Voris (10)
Anthem	*Most Glorious Lord of Life*	Whitehead (10)
Postlude	*Fantasia*	Rheinberger (9)
January 22		
Prelude	*Arioso*	Handel (9)
Anthem	*Jesus Meek and Gentle*	Haller (10)
Anthem	*By the Waters of Babylon*	James (10)
Postlude	*Recessional*	Asper (2)
January 29		
Prelude	*Monologue*	Rheinberger (9)
Anthem	*The Almighty*	Schubert-Ringwald (1)
Anthem	*The Holy City*	Adams-Ringwald (1)
Postlude	*Reflection*	Asper (2)
February 5		
Prelude	*The Cathedral at Night*	Marryott (10)
Anthem	*I Speak of Thee*	Emig (1)
Anthem	*Lord, for Thy Tender Mercies' Sake*	Farrant-Hallagan (4)
Postlude	*Morning Hymn*	Peeters (10)
February 12		
Prelude	*The Faithful Shepherd*	Handel-Biggs (10)
Anthem	*Faith of Our Fathers*	Hemy (1)
Anthem	*Psalm of Peace*	Wallace-Heaton (4)
Postlude	*Grand Choeur*	Bedell (10)
February 19		
Prelude	*Solemn Prelude*	Schreiber (10)
Anthem	*How Excellent Thy Name*	Handel-Ehret (14)
Anthem	*Praise*	Sanders (14)
Postlude	*Fantasy*	Shostakovich-Nevins (10)
February 26		
Prelude	*Pavan*	Rowley (10)
Anthem	*Peace*	Sanders (14)
Anthem	*I Will Call Upon the Lord*	Mozart-Hilton (14)
Postlude	*Fugato in C*	Russell-Smith (7)
March 5		
Prelude	*Tema*	Boellmann-Rowley (5)
Anthem	*Christ, to Thee Be Glory*	Schuetz-Hilton (14)
Anthem	*Hail to the Lord's Anointed*	Praetorius (14)
Postlude	*Keltic March*	Rowley (7)
March 12		
Prelude	*Three Fancies*	Smith (7)
Anthem	*Bring Thy Glory to Us*	Tschesnokoff-Hallagan (4)
Anthem	*Send Out Thy Light*	Balakireff-Hallagan (4)
Postlude	*Trumpet Tune*	Webber (7)

March 19

Prelude	*Cathedral Prelude*	Clokey (9)
Anthem	*Out of the Deep*	Snow (10)
Anthem	*This Is the Day*	Maunder (10)
Postlude	*Ein Feste Berg*	Luther (12)

March 26 (Palm Sunday)

Prelude	*Hymn Prelude on Darwall's 148th*	Marks (4)
Anthem	*Draw Nigh to Jerusalem*	Williams (10)
Anthem	*O Saviour of the World*	Moore (10)
Postlude	*March of the Priests*	Day (4)

April 2 (Easter)

Prelude	*The Risen Christ*	Hosmer (4)
Anthem	*Jesus Is Risen From the Dead*	Ringwald (1)
Anthem	*The World Itself Is Bright and Gay* (carol)	Chambers (5)
Postlude	*Easter Triumph*	Kern (4)

April 9

Prelude	*Legend*	Tschaikowsky (4)
Anthem	*We Praise Thee, O God*	Larson (9)
Anthem	*Verdant Meadows*	Handel-Gibb (9)
Postlude	*Out of the Depths I Cry to Thee*	Kuhnau (13)

April 16

Prelude	*Allegretto*	Peery (4)
Anthem	*Praise to Our God*	Bach-Bampton (9)
Anthem	*Sing, My Soul*	Schirrmann (9)
Postlude	*March Jubilant*	Broadhead (4)

April 23

Prelude	*Prayer*	Laret (12)
Anthem	*Come Unto Me*	Balomos (9)
Anthem	*O Child Divine*	Fredrickson (9)
Postlude	*Allegretto*	Haydn-Hollingsworth (4)

April 30

Prelude	*Faith*	Overholt (4)
Anthem	*Bow Down Thine Ear*	Brahms-Black (9)
Anthem	*While the Earth Remaineth*	Skeat (9)
Postlude	*My Heart Is Filled With Longing*	Douglas-Gerig (13)

May 7

Prelude	*Aspiration*	Titcomb (10)
Anthem	*Spring* (SAB)	Sanders (14)
Anthem	*Close to the Heart of God*	Crandell (6)
Postlude	*Improvisation on the Eighth Psalm Tone*	Titcomb (10)

May 14 (Mother's Day)

Prelude	*Spring Song*	Hollins (10)
Anthem	*With Cheerful Notes*	Handel-Ehret (14)
Anthem	*Prayer*	Guion-Downing (12)
Postlude	*Now Thank We All Our God*	Bach-Fox (10)

May 21

Prelude	*Andante*	Felton-Biggs (10)
Anthem	*The Word Became Flesh*	Brandon (6)
Anthem	*O Go Your Way Into His Gates*	Handel-Ehret (14)
Postlude	*Bouree*	Bach-Whitehead (10)

May 28 (Memorial Sunday)

Prelude	*In Memoriam*	Roberts (10)
Anthem	*Praise Ye the Lord, All Nations*	Noyon-Bedell (12)
Anthem	*At a Church Service*	Barnes (12)
Postlude	*Postlude on Come Thou Almighty*	Whitney (10)

June 4

Prelude	*Sonata*	Milhaud (10)
Anthem	*The King's Highway*	McWilliams (10)
Anthem	*With a Voice of Singing*	Shaw (12)
Postlude	*Elegy*	Howe (10)

(turn to page 54)

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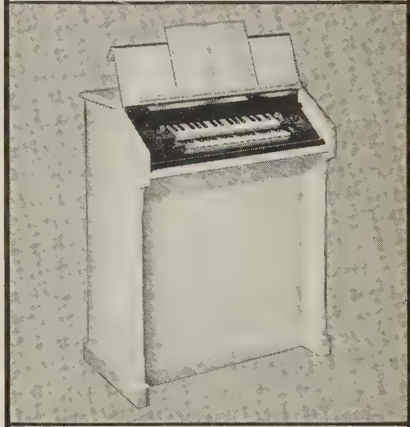

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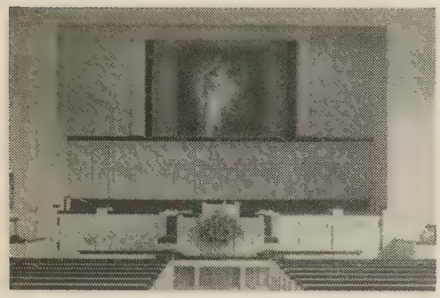

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PREACHING THROUGH THE YEAR

(continued from page 47)

male nor female; for you are all one in Christ Jesus." (Galatians 3:28)

4. The genealogy of Jesus is no roll of saints, no parade of men and women without fault. They are imperfect, sinful, like Rahab, the harlot; Bath-Sheba, partner in David's sin; or Rehoboam, whose foolhardiness divided a nation. Yet God used these sinful persons, fitted them into his plan, brought good out of evil. They also point forward to Jesus, who said he came "not to call the righteous, but sinners" (Matthew 9:13) to the great truth, "God shows his love for us in that while we were yet sinners Christ died for us" (Romans 5:8), and to lives changed by God's grace.

5. The genealogy of Jesus, as William Barclay[2] points out, is arranged in three sections: from Abraham to David, then to exile in Babylon, then to the birth of Jesus. These sections suggest stages in man's spiritual history. First, there is kingship gained as man is given marvelous powers with the possibility of fellowship with God. Second, there is the tragedy of lost freedom as man defies God and his just laws, only to meet disaster. Third, there is the glory of restored liberty as God does not leave man in his bondage but comes redemptively to him in Christ the Savior.

December 11
(Third Sunday in Advent)

WHAT DO YOU WANT FOR CHRISTMAS?

Hymns: It Came Upon the Midnight Clear—There's a Song in the Air—O Come, O Come, Emmanuel
Lesson: 1 Corinthians 12:27—13:13
Text: ". . . earnestly desire the higher gifts." 1 Corinthians 12:31*a*

What do you want for Christmas? Perhaps for the guidance of other members of your family you have prepared a list of the things you would receive with pleasure. You may have been dropping hints in the right places.

Actually, what you want for Christmas, or at any other time of the year, is of more importance than you may realize, for upon your desires hang all the great issues of life. "Earnestly desire the higher gifts," is Paul's counsel.

1. What you want reveals the kind of person you are. It isn't only in making up a Christmas list that character is revealed. What you would choose to do in a large city where you were completely unknown would be revealing too. How high and fine are the desires of truly great souls! Moses asking God to pardon his erring people, Jonathan Edwards wanting to do the will of God, Livingstone putting the kingdom of God first—such desires reveal true greatness of soul. What, then, are your desires?

2. What you want, be sure of this, is what you are most likely to get. Isn't it true that at Christmas the things you are known to want (of course within reason!) are the things you find under the tree? Life always follows your deepest desires. Your real prayer, not what you say, is your dominant desire. Your personal destiny both in time and eternity, therefore, is linked with your present desires. "Beware of what you want," Emerson once said.

3. It looks, therefore, as if we had all better put high on our list of what we want for Christmas those greater gifts of the spiritual life that are according to the spirit of Christ.

There is wisdom, sound knowledge about right and wrong, and action consistent with such knowledge. There is a clear conscience, the feeling of having done one's best before God and man. There is faith in God, belief in God as revealed in Christ, trust in his kindly providence, reliance upon his powerful aid and reinforcement. How about it? Are such things on your list?

4. Life's highest gifts, however, will not be found under the tree because there's no place to buy them. They are not for sale because they depend upon the right kind of spirit, one that is eager and receptive. One must get right with God by a true and cleansing repentance. One must throw off wrong attitudes by attaining new and better thoughts and feelings. Here is one place where money won't help us get what we want. Only the coin of the spiritual world passes here.

5. Life's highest gifts will not be found among your gifts under the tree because they cannot be given to you or to anyone. Consider how it is with happiness. It cannot be given to you because it depends upon an appreciative attitude which must be personally cultivated. It cannot be given to you because in its finest varieties it comes only through sharing. "All who joy would win must share it. Happiness was born a twin!" The happiest people this Christmas will be giving, sharing people.

December 18
(Fourth Sunday in Advent)

WHAT ARE YOU GIVING GOD FOR CHRISTMAS?

Hymns: Angels, From the Realms of Glory—While Shepherds Watched Their Flocks—It Came Upon the Midnight Clear

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[2] **"The Gospel of Matthew," The Westminster Press, Volume I, page 3.**

Lesson: Matthew 2:1-12
Text: ". . . you shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength." Mark 12:30

Do you have God on your Christmas list? You ask, "What can I give God who gives us everything?" He wants from us something far more important than material gifts, important as they are for his work. Perhaps it is true of our giving to God, as of all giving, that the best gift is one a person can use and enjoy.

1. We had better start by pointing out at least two things God cannot use. Mere words, no matter how beautiful, are no acceptable gift. Jesus said, "Not every one who says to me, 'Lord, Lord,' shall enter the kingdom of heaven, but he who does the will of my Father." (Matthew 7:21) Admiration alone for Jesus is not enough. It is so easy to admire him, to praise him, to make great theological affirmations about him. But beyond the words "Christ suffered for you" we read, "leaving you an example." (1 Peter 2:21) That means the difficult task of following him.

2. You can give God your heart, even as Jesus said, "You shall love the Lord your God with all your heart." For ancient people the heart was the center of man's activity, the seat of his emotions, the stirring of his conscience. To give our heart to God, therefore, is to surrender our real self with all its purposes and powers to his direction and control. It is to make God's way of life, as revealed by Jesus, our way of life. Here is a gift for God which he can really use, and in using it, make the gift serve the giver in the richest way.

3. You can give God your soul, for Jesus also spoke of loving God "with all your soul." The soul was regarded in earlier times as that part of man which stood apart from God, able in the exercise of God-given freedom to deny him, to go contrary to his will. It is only when the soul is given to God, however, that man becomes truly free, relieved of the disabilities that afflict life apart from God. A doctor who earlier in his career went wrong and only at great cost learned the importance of faith directs his patients to God for their deepest needs.

4. You can give God your mind, for Jesus went on to speak of loving God "with all your mind." To give one's self in heart and soul to God is the reasonable thing to do. Paul Elmer More, a distinguished American literary critic, had immense learning, but he became convinced that God had really entered

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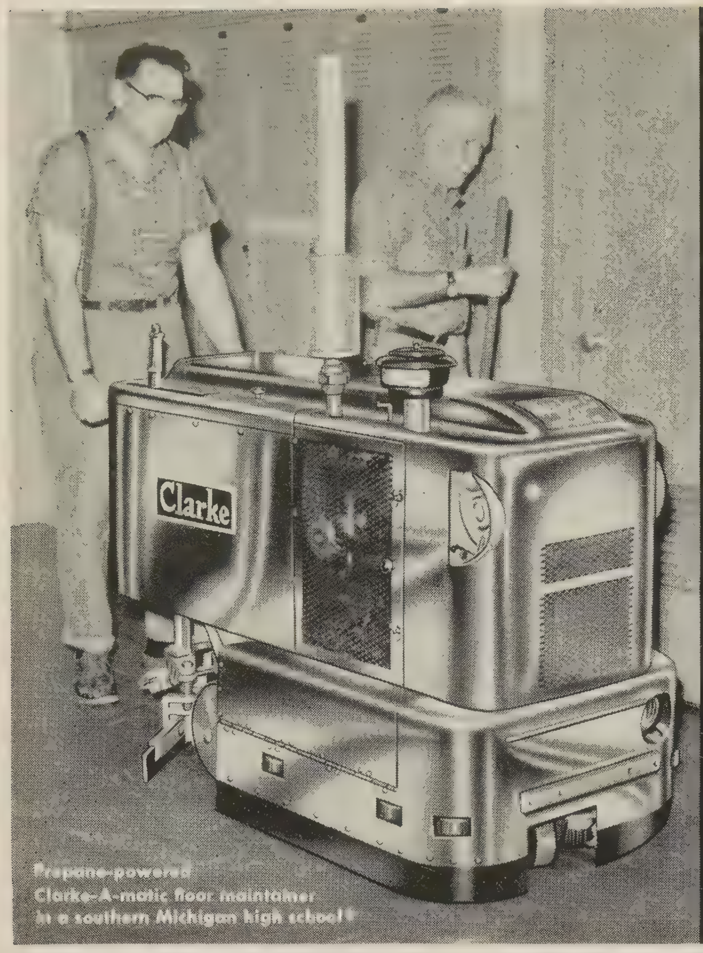

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life in the wonderful life of Christ. He read with new appreciation, "The Word became flesh and dwelt among us." (John 1:14) So great minds of our time, as of earlier times, have found room for Christ, and by him human thinking takes on new dimensions.

5. You can give God your strength, for Jesus ended with the directive to love God "with all your strength." An elderly woman looked out her window one cold night and saw a "wise man" coming over the hill. It was a boy on his way to play his part in a Christmas pageant, but the sight of him stirred new faith in her lonely soul. It is often that way! When we give our strength at faith's inspiration to keep our promises and do things we ought to do, there is no telling what encouragement, what new assurance of God, we may bring to others.

December 24
(Christmas Eve)

THERE IS ROOM IN MY HEART FOR THEE

Hymns: O Come, All Ye Faithful—Silent Night, Holy Night—Joy to the World
Lesson: Luke 2:1-20
Text: ". . . there was no room for them in the inn." Luke 2:7 (KJV)

One of our Christmas carols has for its refrain these words: "O Come to my heart, Lord Jesus. There is room in my heart for thee." What a contrast there is between these lines and the words of Luke: "There was no room for them in the inn." How is it with us? Are we hospitable to the highest, to Christ?

1. The refrain of the carol is true for us if we allow the greater things of Jesus' spirit to have the right of way over things of lesser importance. Sometimes the lives of men and women are like that inn at Bethlehem—so full of other interests and occupations that Christ is crowded out. Very few people are deliberately irreligious; the things they do may be good in themselves. It is just that we have gotten the emphasis in the wrong place—on things of lesser worth. Behind such crowding out of Christ may be failure to realize his supreme worth.

2. Are we allowing faith to master doubt? If so, the refrain is our word, too. There is much in life to make us skeptical, cynical, unbelieving. Selfishness often seems to be the master motive in humanity. This is why we need Christmas—to remind us that once one lived among men a life of supreme excellence and that from his unselfish life and sacrificial death has come inspiration for unselfish living. Under the influence of Christmas men and women, if only for a little while, become kind and thoughtful, remembering others in their need.

3. When we allow faith and trust to overcome our fear and anxiety, we also show that we have room for Christ. In the angelic announcement at his birth and repeatedly in his teaching, the call to have faith and not to be afraid is heard. God's purpose toward us is good and gracious; we can safely put our trust in God, assured of his steady care and guidance. A woman who was fearful and pessimistic learned how to practice faith, how to make prayer a means of divine help. Her fear-haunted thinking at last disappeared; she was literally re-created.

4. "There is room in my heart for thee." This refrain is true for us if we are allowing the gladness of Christ to cast out our sadness. It was "good news of a great joy" the angel proclaimed. ". . . that my joy may be in you," said Jesus. This is why our Christmas songs

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are joyous, recalling us from our sadness to take new heart and sing for joy. So it was for a father long depressed by the loss of his son. Then he saw a letter in which his daughter asked Santa to bring her daddy "some eternity" to cure him. That got him, and he smiled again.

5. The refrain is true for us when we allow the goodness of God in Christ to master our evil. That humble stable in which Joseph and Mary found shelter and the manger in which Jesus was laid have been hallowed because they once made room for Christ. Here is a parable of what always happens to men and women when they accept Christ as Savior. Lives that were soiled and sinful become clean and good. Open the doors of your soul to the waiting Christ, and he will come in as personal Savior and remain as inward friend, making anyone "a new creation."

December 25
(Christmas Day)

THE BEST GIFT OF GOD TO MAN

Hymns: Hark, the Herald Angels Sing —The First Noel—O Little Town of Bethlehem
Lesson: John 1:1-18
Text: "Thanks be to God for his inexpressible gift!" 2 Corinthians 9:15

"Thanks be to God for his inexpressible gift!" In this eager exclamation Paul was thinking about the best gift of God to man—the gift we remember at Christmas and find it stirring to recall at any time of the year. In the twentieth century, as in the first century, exclamations of gratitude arise from those who know Christ—like Toyohiko Kagawa's saying, "The whole creation is mine. God threw it in when he gave me Christ."

1. Thank God for the new spirit and quality Jesus brought into life, so that once we see it we can never completely lose its appeal and challenge. Marcellus, in the story by Lloyd Douglas, went back to Palestine and talked with men and women who had known Jesus. They spoke of the things he had said and done. Skeptical Marcellus couldn't deny that a new spirit was present in their lives. Something warm, winsome, and wonderful really had entered the life of man. To know Christ is to catch a vision of what life might be, of what life can become, of what it has become for many. We confess that we ought to be living his kind of life, and we never can be satisfied until, like Marcellus in the story, we surrender to it and try our best to live by it.

2. One explanation of this appeal of Jesus, "thanks be to God," is that in him we see the most impressive thing in all the world—a genuine religious life lived out in all its wonder and power. Many of the sayings of Jesus can be matched in the Old Testament, although it remained for him to choose the best and set it forth in winning words and searching power. It is the life of Jesus, however, that is unique—flawless in its excellence, utterly devoted to God, compassionate toward men, unfaltering in its courage. This is what gives Christianity its ability to perpetuate itself from century to century, to survive failure and defeat, to overcome the poor witness many Christians give of their faith. It is the cross-crowned life of Jesus before which we stand in grateful wonder.

3. "Thanks be to God" for the new life this Jesus makes possible, so that the celebration of his birthday can remind us of our spiritual rebirth. Whatever our besetting fault may be, there is power in Christ to overcome it. Through him we can be reborn to the kind of life we know is best—kindly, considerate, helpful, forgiving, honest, dependable. One

man, called "the vinegar bottle" because of his sour disposition, was born again through the power of Christ, and became cheerful and gracious. Through Christ, God is able to lift men and women out of the degradation and disgrace into which unrestrained passion has led them. He is able to keep those who turn to him in their early years from ever knowing anything but a fine, clean life. "If any one is in Christ, he is a new creation," said Paul. (2 Corinthians 5:17)

4. We may be grateful, too, for the "inexpressible gift" of Christ because of the rich experience of God he makes possible. "He came to be with man that I might be with God," as E. Stanley Jones once put it. From the beginning the disciples felt there was something about Jesus not of this world. The more we read the Gospels, the more he makes this impression upon us, too. God sent him when the right time had come; God was with him in all that he sought to do. God was in him, seeking to reveal himself and to bring the world to himself. This is the eternal Christian faith it is our privilege to share. It is the theme that opens the New Testament with the singing of angels and closes it with hallelujah choruses; the theme, too, that makes our Christmas carols songs of joy.

5. "Thanks be to God," we can also say, for the new courage and strength and hope the remembrance of Jesus affords in life's difficult situations. In a home for invalids and elderly people someone made little crosses and covered them with luminous paint to make them shine in the dark. A cross was put in every room. This was wise and right, for nothing approaches the cross in its ability to inspire courage in the midst of trouble. It speaks of Christ, our companion everywhere. It suggests the abundant resources of God which are available for our encouragement and strength. It reminds us that out of tragedy can come victory. It holds forth the promise that beyond death there is new life. "If God is for us, who is against us?" is the confident shout of the Christian. (Romans 8:31)

January 1
(New Year's Day)

I HAVE SET BEFORE YOU AN OPEN DOOR

Hymns: O God, Our Help in Ages Past —Another Year Is Dawning—Standing at the Portal
Lesson: Revelation 3:7-13
Text: "'Behold, I have set before you an open door, . . .'" Revelation 3:8

The ancient city of Philadelphia in Asia Minor, named for Attalus Philadelphus, or Attalus the brother

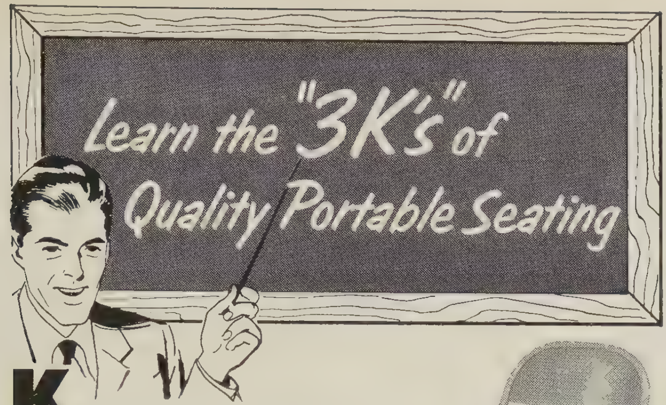
RECOMMENDED MUSIC FOR CHOIR AND ORGAN

(continued from page 49)

June 11		
Prelude	*Quiet Peace*	Kubik (10)
Anthem	*Hymn to St. Peter*	Britten (5)
Anthem	*I Was Glad*	Sowerby (10)
Postlude	*Chorale*	Sessions (10)
June 18		
Prelude	*Processional*	Cowell (10)
Anthem	*Awake, My Soul*	Marshall (10)
Anthem	*Wash Me Thoroughly*	Wesley (10)
Postlude	*Eclogue*	Copland (10)
June 25		
Prelude	*Good Christian Men Rejoice*	Bach (13)
Anthem	*Thou Visitest the Earth*	Green (10)
Anthem	*God Is My Shepherd*	Dvorak (15)
Postlude	*Chaconne in D Minor*	Pachelbel (9)
July 2		
Prelude	*Sonata*	Krenck (9)
Anthem	*The Day of Rest*	Mendelssohn (15)
Anthem	*Our Master Hath a Garden* (folk song)	Clokey (15)
Postlude	*Song of Triumph*	Talmadge (9)
July 9		
Prelude	*Prelude and Fugue*	Pachelbel (9)
Anthem	*A Canticle of Peace*	Clokey (15)
Anthem	*Lead My Feet*	Stickles (12)
Postlude	*Canon and Fugue*	Porter (10)
July 16		
Prelude	*Adagio and Allegro*	Bach (9)
Anthem	*Jesus, Watch and Guide Me*	Bromby-Deis (12)
Anthem	*This Is My Prayer*	Stickles (12)
Postlude	*Chorale Variations on St. Anne*	Gerig (13)
July 23		
Prelude	*Whimsical Variations*	Sowerby (10)
Anthem	*The Promise of Redemption*	Percy (12)
Anthem	*Suffer the Little Children*	Day (12)
Postlude	*Passa Caglia* (organ and piano)	Kohs (10)
July 30		
Prelude	*Fantasy and Fugue*	Keller (10)
Anthem	*Glory in Excelsis*	Whitford (12)
Anthem	*Twenty-third Psalm*	Sifler (12)
Postlude	*Paignion*	Donovan (10)

MUSIC PUBLISHERS

1. Shawnee Press, Inc., Delaware Water Gap, Pennsylvania
2. Carl Fischer, Inc., 62 Cooper Square, New York 3, New York
3. Harms, Inc., R.K.O. Building, New York, New York
4. Theodore Presser Company, Bryn Mawr, Pennsylvania
5. Boosey & Hawkes, Box 418, Lynbrook, New York
6. Canyon Press, Inc., 17 Kearney Street, East Orange, New Jersey
7. Edwin Ashdown, Ltd., 19 Hanover Square, London W. 1, England
8. Amsco Music Publishing Company, 240 West 55th Street, New York 19 New York
9. J. Fischer & Bro., 119 West 40th Street, New York, New York
10. H. W. Gray Company, Inc., 159 East 48th Street, New York 17, New Yor
11. Remick Music Corporation, New York, New York
12. G. Schirmer, Inc., 3 East 43rd Street, New York 17, New York
13. Hope Publishing Company, 5707 West Lake Street, Chicago 44, Illinois
14. Mercury Music Corporation, New York, New York
15. Summy Birchard Publishing Company, 1834 Ridge Avenue, Evanston Illinois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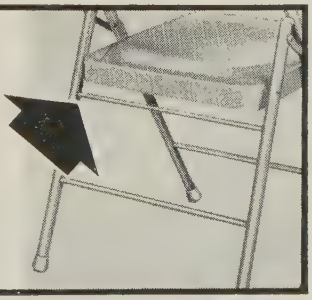

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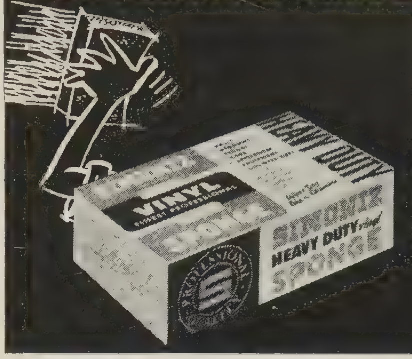

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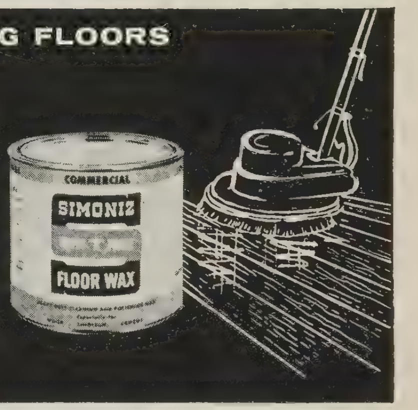

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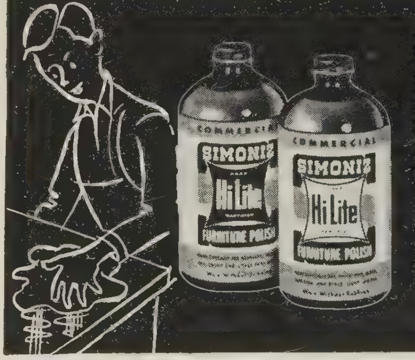

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lover, was an important center. Here a small but faithful Christian community developed. To this church a letter was addressed in these words: "I have set before you an open door."

1. An open door suggests opportunity. That is what the new year offers, a house with twelve floors and 365 rooms, full of new things, old things in fresh forms, a rich variety of experiences. The new year means further opportunity to learn, especially for young people who are still in school. It means more time to work, to do the tasks by which we not only earn a living but also serve our fellows and God, too. It means more time to enjoy our families, to see our children and our grandchildren develop in ability, in character, in faith.

2. For Christians in Philadelphia an open door stood for missionary opportunity. The city had been founded with a missionary purpose—to be a center of Greek influence in an oriental land. For this purpose it was strategically situated, with important highways passing through it. Christians could send the gospel over those highways to lands beyond. Doors of missionary opportunity are still open. Our privilege is to send missionaries through those doors, by gifts on the red side of our envelopes, to win people for Christ and to minister to their urgent needs.

3. One door was always open for Christians long ago, as it is open for us today—the door into another person's life through which he sees the meaning of Christianity in the way we live it. In home, office, shop, or schoolroom, in our dealings with tradespeople, in our social contacts, we can give a favorable impression of what it means to be a Christian. By the attractiveness of our Christian living we can so recommend our faith that others will be impressed by it and want it for themselves.

4. In another interpretation an open door may be entrance into the presence of God. Perhaps Christians at Philadelphia had been excommunicated from the synagogue. But today they are assured that while they might be shut out of the synagogue, no authority on earth can close the door of God's kingdom. Christ alone has the key to that door, and once he has opened it, no man can shut it. Here is an abiding truth: Nothing save our own disinterest or neglect can debar us from God's presence, even as Paul declared out of his experience that nothing could separate him from God's love in Christ.

5. In this assurance of God's unfailing presence we have the surest basis for any happiness we hope to enjoy in coming months. "Contrary to regulations," English postal authorities stamped on a post card when a single line, "Be of good cheer, Brother," was written on the address side. Let no one suppose the "Happy New Year" we wish for each other is contrary to Christian regulations. It certainly wasn't for Paul. "Rejoice in the Lord always," he wrote to Christians at Philippi; "again, I will say, Rejoice." This is good counsel for any time.

SEPTEMBER ISSUE IN AUGUST

NOTICE TO SUBSCRIBERS

The next issue of *Church Management* to reach our subscribers will be dated September 1960. But you will receive the copy in August.

We have learned that some of our readers have been receiving their copies of *Church Management* one, two, or even three weeks after they have been placed in the mail at Seymour, Indiana. To correct this situation it has seemed wise to omit the August number this year and publish the September issue on August 15. Issues which follow that number will be released on the fifteenth of the month preceding the date on the magazine cover.

In this new schedule the November-Christmas number will be published on October 15; the February-Lenten-Easter issue on January 15. We believe that the earlier publication dates will help our readers to get the full value of the seasonal issues.

The August number will be reentered in 1961 and will be published on July 15.

CHURCH MANAGEMENT, Inc.
1900 Euclid Avenue
Cleveland 15, Ohio

EPIPHANY

January 8

HOW TO LIVE UP TO THE BEST YOU KNOW

Hymns: Living for Jesus a Life That Is True—O Jesus, When I Think of Thee—Awake, My Soul
Lesson: 2 Corinthians 3:1-18
Text: "We all, . . . beholding the glory of the Lord, are being changed into his likeness. . . ." 2 Corinthians 3:18

More people than we suppose are concerned about their strange inability to carry through the good resolutions of the night before. In us seems to be a mixture of good and bad tendencies. Paul realized the problem when he said, "I do not do the good I want." (Romans 7:19) How did Paul get help? How can we get it?

1. Do you have a fine family background, with parents who both loved you and exemplified the Christian life? Then you have a sound foundation for living up to the best you know, for such is the power of family sentiment that no one can easily or for long go contrary to it. In youth the family tie may stretch considerably, but in the long run it pulls us back to sane living. If you are a parent, pray God for wisdom and ability to build a Christian family, with Christ known and followed, for the sake of your children and their present and future good.

2. In every life there are times when an effective way to meet our problem is to take ourselves firmly in hand and say, "See here! You know what you ought to do. Now get busy and do it!" There may be some good things we just don't care much about doing, like going to church when we aren't in the mood, or taking up some task when we would rather sit by and watch others do it. But it often happens, when we start doing something good by a sheer act of will and keep doing it long enough, that what begins as a duty becomes a privilege.

3. It is always easier to do what is right when we see clearly what it will mean to ourselves in the long run and what fine things will flow out of our Christian living into other lives. Here is the answer to the student who agreed that an unselfish life is the best thing, "but how do you make yourself care for it?" So we sing, "I would be true, for there are those who trust me; I would be pure, for there are those who care," words written as a personal message to his mother by a young man, Howard Walter, whose brief life was strong and courageous.

4. Hang on the walls of your imagination vivid pictures of what is right and good, remembering that what gets and holds our attention has astonishing power to determine our action. The writer of the letter to the Hebrews knew this when he called the roll of Old Testament heroes of faith for the encouragement of early Christians as they faced a time of severe trial in living up to the best they knew in Christ. Our will may be weak, but this one thing it can do. It can deliberately fill the mind with ideals, examples, of what is right and good.

5. Most important of all, enthrone Christ the Savior in your imagination.

Get his wonderful life, his teaching, in the center of attention. Stand before the cross and look up into the patient, searching eyes of the suffering Savior. Linger before the cross by reading repeatedly the Gospels and Epistles that tell how the Son of God loved us and gave himself for us. This is what Paul did. He kept Christ and his cross in the center of his mind and soul, and instead of his feeling of moral failure, there came a growing spiritual likeness to Christ.

January 15

WHAT CAN ONE PERSON DO?

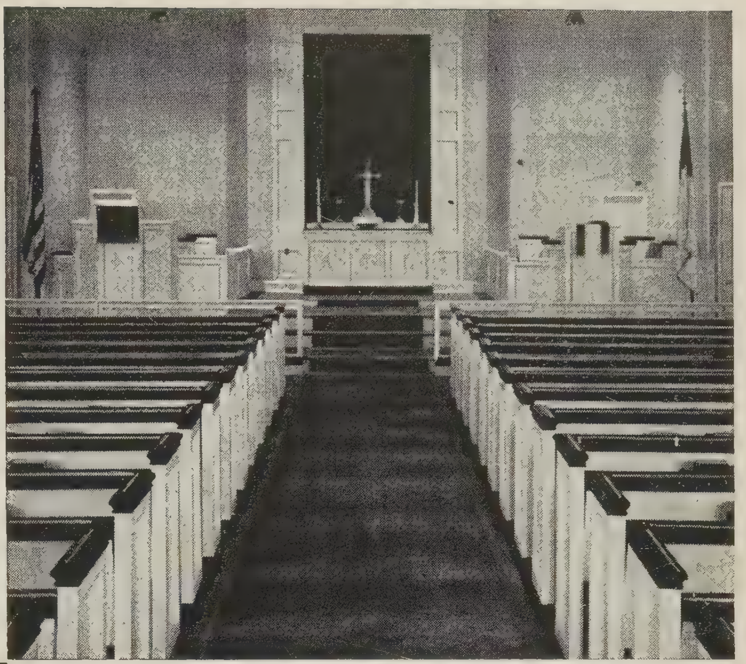
Hymns: God of Grace and God of Glory—"Are Ye Able?" Said the Master —Who Is on the Lord's Side?
Lesson: John 6:1-14
Text: ". . . what are they among so many?" John 6:9

Today's problems seem so vast, our individual resources so small, that we wonder what one person can do. We are like Andrew, looking at the lad's five loaves and two fish and asking, "But what are they among so many?" What can one person do to make the spirit of Christ more widely prevail in our troubled world?

1. Of first importance is how we think about ourselves. We may feel our insignificance before the immensities of the universe. So did the writer of Psalm 8, but he also wrote, "Yet thou hast made him little less than God." The parables of Jesus in Luke 15 portray the unresting quest of God for man. Paul exclaimed, "The Son of God loved me and gave himself for me." (Galatians 2:20) To think of ourselves in that way makes a vital difference. We are not helpless individuals; we are children of God, endowed by him with great powers and possibilities.

2. The person who has responded to God's search in Christ and committed himself to his service is much more likely to see opportunities for usefulness in difficult situations. A young woman was obliged to live in an unattractive part of Chicago. She became disturbed about conditions for unmarried young women. At first she felt helpless, but her favorite verse, "You did not choose me, but I chose you" (John 15:16), kept speaking to her. An idea began to develop. She put it into action, with lasting benefit to many young women of the area.

3. Whatever may be the difficulties of relating Christian principles to the wider world, there is always some place in which a beginning can be made. That we cannot do everything is no reason for not doing something. A housewife



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was understandably depressed by newspaper headlines. "But what can one woman do?" she asked. Then she decided she must do something. The place to begin was in her own home, which quickly became a happier place for everybody. Next, she moved out into the community, finding elderly persons she could help and cheer.

4. Repeatedly an aroused individual has been "the spearhead of social advance," by his interest and enthusiasm stirring others to action. John Peters, while an army chaplain, vowed he would do everything he could to help prevent another war. The surest way, he believed, was to help the world's dangerously hungry millions. He began to talk about it, and the outcome was World Neighbors, with two hundred dedicated persons, some Americans, others native Christians, working in 1500 villages in India, Egypt, Ethiopia, and the Philippines to increase food supply.

5. It is also important to remember how individual strength is multiplied many times when support is given to fine movements and organizations. "Make disciples of all nations," is the command of Christ, but how can we do it unless we give our individual support to missionary organizations, beginning with our own particular denomination? Jesus said, "Go and do likewise," after telling the Parable of the Good Samaritan. But how can we show neighborliness to distant people except through organizations that exist to give long arms to our concern for people everywhere?

January 22

DEALING WITH FRUSTRATION IN YOUR LIFE

Hymns: We Gather Together to Ask the Lord's Blessings—When Courage Fails and Faith Burns Low—In the Cross of Christ I Glory
Lesson: 2 Corinthians 4:7-15
Text: "We are afflicted in every way, but not crushed; . . ." 2 Corinthians 4:8

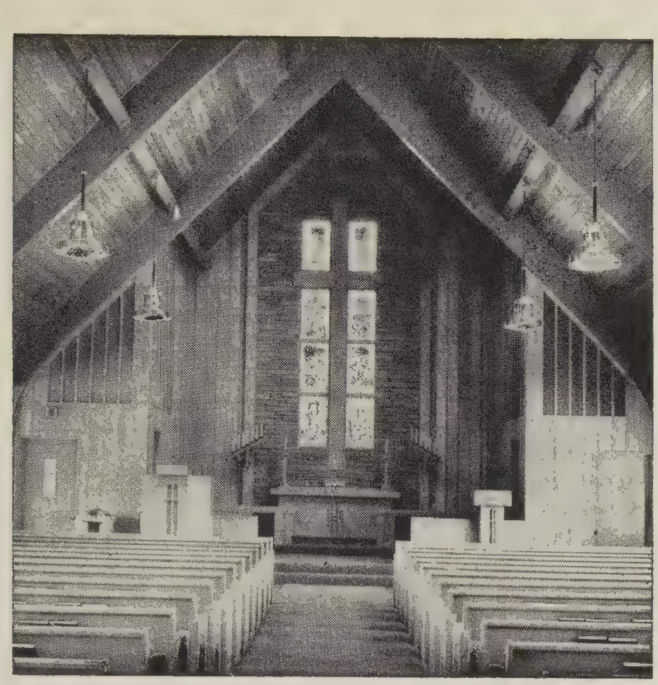
Frustration is a common problem. Our happiness depends in large degree upon how we deal with it. Frustration is a long word for the fact that we do not always get what we want. We are often disappointed, sometimes emphatically defeated. There are handicaps and limiting situations to make life more difficult. In 2 Corinthians 4:7-15 we read about a man who met frustration without letting it overcome him. "We are afflicted in every way," said Paul, "but not crushed."

1. A person's attitude toward himself determines success or failure in dealing with frustration. It doesn't help to say, "I'm being punished," or "Everything is against me." Failure may be due to a fault in ourselves, but we can best learn from our unfortunate experience if we believe that even in our imperfection there is something about us God values and can use. "We have this treasure in earthen vessels," said Paul. In his fine humility he spoke of himself as frail in comparison with the spiritual treasure committed to him. But here was a high thought of himself as a vessel for God's use, a self-respect rooted in reverence for God. Such regard for ourselves, which comes through Christ the Savior, we need as a good interior foundation upon which to deal with frustration.

2. It is important to discriminate between what is alterable and what is unalterable. In every situation there are some things you cannot change. Think of Paul's physical handicap, his "thorn in the flesh." He prayed earnestly for its removal, but in the end he had to accept it. Then he went to work to change what could be changed, his own attitude toward it, toward God. He listened carefully when God said, "My grace is sufficient for you." (2 Corinthians 12:9) With this changed attitude he found it true that God's power "is made perfect in weakness," a fact which has repeated illustration in handicapped lives. A blind man who accepted the fact of his blindness and altered his attitude from doubt to faith achieved success despite blindness. "Nothing is impossible if God's help is sought in prayer," he declares.

3. In time of frustration look for some substitute activity. There is generally a second choice open to you. This was Paul's experience. (Acts 16:6-10) He wanted to preach in Bithynia, but he found his way blocked. He went on to Troas, and there had a vision of a man pleading, "Come over to Macedonia and help us." In accepting this second choice Paul did a momentous thing. He carried the gospel out of Asia and into Europe. Adoniram Judson had the same kind of experience when he was shut out of India. He worked so effectively in Burma that we cannot think of missions there apart from him. A young man found it impossible to finance himself through medical college. He was able to get a doctorate in psychology. Today he is a successful clinical psychologist. There is always more than one job we can do well. Look for your second choice and make the most of it.

4. Keep your eyes open to things that are untouched by your frustration. It must have been difficult for Paul's eager spirit to spend months in prison. But he made the most of the possibilities still open to him. It looks as if he still won converts while in prison. Certainly he wrote letters that are an abiding inspiration. No situation is so difficult, so confining, that some areas of enjoyment



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and service do not remain open. One invalid, crippled by arthritis, found new enjoyment in his radio, in reading, in listening to great music. He learned to find pleasure in simple things—a breeze fanning the curtain, the opening of a bud. He could still raise his voice for good local government. Religion became more meaningful to him. Out of his sharpened awareness of God came spiritual satisfactions he had never known before.

5. Your frustration may be a form of sacrifice to advance a good cause. "Always carrying in the body the death of Jesus, so that the life of Jesus may also be manifested in our bodies," are words of Paul. They mean that the sacrifice of Jesus is reenacted in the hardships a person endures as he seeks to make Christ better known. A church school teacher may do everything possible to make Christ appealing to youth, yet the apparent results in attendance and decisions for Christ fall below expectation. Instead of being unduly discouraged the teacher may regard the frustration so encountered as part of the experience of Jesus himself, who saw much of his work fall on unproductive soil. In the end, however, the good results justified all the effort, a fact to encourage teachers. (Mark 4:2-9)

Ah, Paul the Apostle, you knew frustration in severer forms than any of us will know it, and yet you came through victoriously, because you held firm to your faith in Christ and allowed yourself to be an instrument in the hands of God for the doing of his work. You saw everything in the light of the cross, and that is how we too must look at life if we would be victorious.

January 29

THE CONQUEST OF INNER SPACE

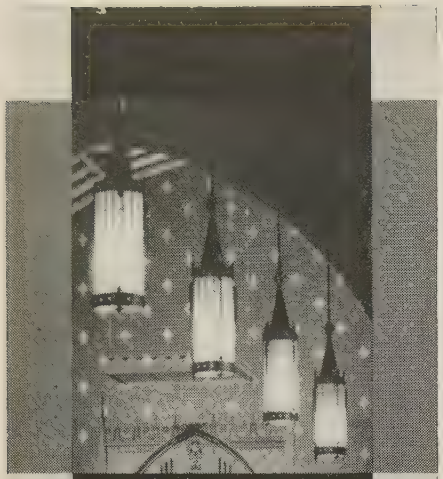
Hymns: Lord of All Being, Throned Afar—Take Time to Be Holy—Jesus Calls Us
Lesson: Ephesians 3:14-21
Text: ". . . to be strengthened with might through his Spirit in the inner man, . . ." Ephesians 3:16

A new age began when the first man-made satellite went into orbit around the earth. It is the space age. Scientists talk about travel to the moon and beyond. But there is an older and more important concern—the conquest of inner space, "to be strengthened with might through his Spirit in the inner man."

1. One thing is clear. No matter how far man travels in outer space, he will still be a human being, a creature and not the Creator. In orbital or space flight many things will be different—weightlessness, for one. But with man will still be his hopes and fears, his trials and temptations, his problems of living with himself and others. He will always be the creature, not the Creator, dealing with forces and working with inner powers he did not create, his proper attitude one of humility before God, the ultimate source of all forces and human life.

2. In the space age there is urgent need for a deeper exploration of man's inner spirit, an opening up of his powers and possibilities. Is it God's plan for us to go through life burdened with fears and anxieties, living far below our possibilities? The remarkable fact of Christian history is the liberating, empowering impact of Christ. Through him countless weak and ineffective persons have become strong and influential; depressed and discouraged, they have received new confidence and courage; in grief they have taken hold of life again.

3. We need, too, a larger awareness of God and the soul's relation to him. The stupendous dimensions of outer space may at first seem to put God far off. But Jesus said, "Even the hairs of your head are all numbered." (Matthew 10:30) Is it any more amazing that he



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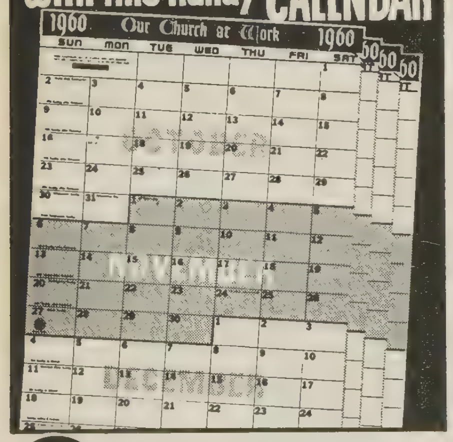

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should know all the universe in its immensity and its details? Because God in whom Christ is revealed is great enough to be God of everything and interested in each one of us, we can go to him confidently in prayer, sure that he "is able to do far more abundantly than all we ask or think."

4. We have further need for the cultivation of finer relationships, not only between individuals but also among groups and nations. God is very much interested in how his children live together. He wants each of us to be "rooted and grounded in love," part of the community of believers. His purpose enfolds all people, so that while we explore outer space we are not to forget the great unfinished tasks on this planet—sharing earth's productivity, spreading the benefits of civilization, helping all men to know eternal life in Christ.

5. The conquest of inner space is like the conquest of outer space in that both call for discipline and persistent purpose. "Stern Tests for Spacemen" was the headline on a *Life* magazine cover. Life has its stern tests for those who would achieve victories in inner space—habits to be controlled, indulgences to be curbed, duties to be performed, temper to be restrained. But the more we know the love of Christ, the less this control is an effort of will. It is a surrender of one's self to Christ for the priceless privilege of having him within.

February 5
(Youth Sunday)

THE SON OF GOD LOVED ME

Hymns: Now in the Days of Youth—There Is a Green Hill Far Away—Give of Your Best to the Master
Lesson: Galatians 2:11-21
Text: ". . . I live by faith in the Son of God, who loved me and gave himself for me." Galatians 2:20

A high school boy, getting low marks, mainly because he was afraid of himself and everybody, got the idea that Jesus would help him. He started going to church, began to apply the principles of Jesus. He lost his fear, found courage, made better marks. "This spiritual business is surely something," he said.

1. From the Bible comes the story of another person who had a still more remarkable experience of the power of Christ and his way of life. It is the story of Paul. He had plenty of trouble with himself, like many people today, knowing what is right, wanting to do right, but often failing. Yet Paul didn't stay at odds with himself. He met Jesus Christ in a tremendous experience that changed everything. He stopped trying so hard and yielded himself to Christ, who now became so real to him that he seemed to be living right within himself.

2. At first Paul fought against the idea of accepting Jesus as the Son of God, like some people do today. Two skeptics were discussing the life of Jesus. Colonel Ingersoll urged General Lew Wallace to write a story around Jesus, tearing down his divineness, painting him as he was, a man among men. The book, *Ben Hur,* was written, but in writing it Wallace became convinced that Jesus was more than a man among men. He was the Son of God. This is a reasonable faith. Jesus, living closer to God than anyone else, most completely reveals God the Father.

3. Belief in Jesus as the Son of God is more than a true idea in the mind; it is a rich experience expressed in these words of Paul: "The Son of God loved me." It is wonderful to know we are loved; it gives us more confidence in ourselves. Passing all other love is the love of Christ. When Paul couldn't love himself, while he persecuted Christians, Christ loved him, saw in him the man he could become. You are never without a friend, someone who loves you, desires the best for you, is always ready to help you become a better person.

4. How did Paul know Christ loved him? "The Son of God loved me and gave himself for me," he said, looking back at the cross and seeing love at its best. The love of God revealed in the love of Christ—this is the gospel. It says to everyone, "God loves you so much that he allowed his Son to die for you, for your sins, since the wrong things you do are the same in spirit as the sins that brought Jesus to the cross." It is a terrible thing to crucify the Lord afresh, yet we do it every time we hurt anyone, fail to be honest, neglect Christ.

5. Everybody knows what Paul did when he came to realize the love of God in Christ. He responded to it so completely that he could say, "I have been crucified with Christ; and it is no longer I who live, but Christ lives in me." Here in our supreme privilege and opportunity of life—so to feel the wonder of Jesus as Son of God, to be so grateful for his sacrifice on our behalf, that above all else we want to be the kind of person he can approve, doing things that accord with his spirit, helping to bring others near and far to know and love him.

February 12
(Race Relations Sunday)

RUTH, A FOREIGNER IN ISRAEL

Hymns: O Thou Great Friend to All the Sons of Men—In Christ There Is

No East or West—Where Cross the Crowded Ways of Life
Lesson: Acts 10:23-35
Text: ". . . (Ruth) bore a son. . . . They named him Obed; he was the father of Jesse, the father of David." Ruth 4:13, 17

Adjustments are difficult enough to make between people of the same race and nation, but the difficulty is multiplied when the adjustments must be made between Jews and Gentiles, black and white, native born and foreign born. The problem isn't new. It appears in Old Testament times.

1. During the fifth century before Christ, the Hebrew people returned to Palestine after many years of captivity. Their humiliating experience had developed a distrust of foreigners. They found that among their fellow Hebrews who had never left Palestine many foreign marriages had taken place. Under the leadership of Ezra it was demanded that such marriages be broken. Foreign wives were to be sent away.

2. Even in these times, however, there were men of broader spirit. One of them, knowing that argument would be futile, decided to tell a story out of earlier days in Israel. Ruth, a Moabitess widow, comes to Israel with Naomi, her Hebrew mother-in-law, to whom she is unselfishly devoted. While gleaning in the fields she gains the favor of Boaz, a wealthy farmer. The ultimate outcome is the marriage of Boaz and Ruth, since nothing in those ancient times prevented an Israelite from marrying a foreign-born woman who would adopt his religion.

3. The writer of Ruth wanted his readers to see how fine a person of another nation could be. Sometimes we have unpleasant experiences with persons of other races and nations, and we may blame the race or nationality of the person instead of the individual. What we need after such an experience is a fresh reminder that in every race and nation there are many persons of fine character and upright life.

4. The ancient writer also wanted to show that persons of other nations can be assimilated into the national and religious life of their adopted country. Our whole history as a nation is illustration of this fact, for America has been a haven for people of the old world who have sought here the political freedom, the economic opportunity, and the social elevation they could never achieve in their own lands.

5. Persons of other races and nations, the old story of Ruth suggests, can make important contributions. Ruth became the ancestress of Israel's great king, and her name stands also in the genealogy of "great David's greater King," Jesus, Messiah and Savior. Think, too, of what

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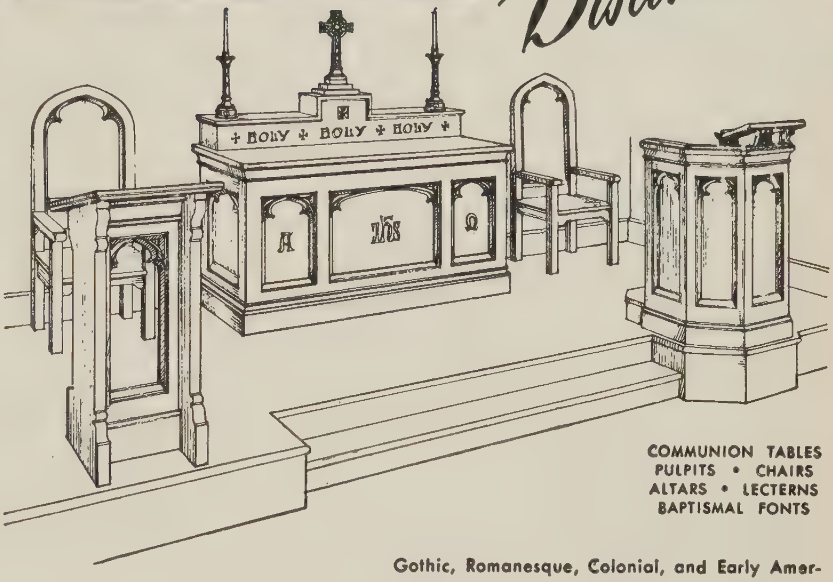

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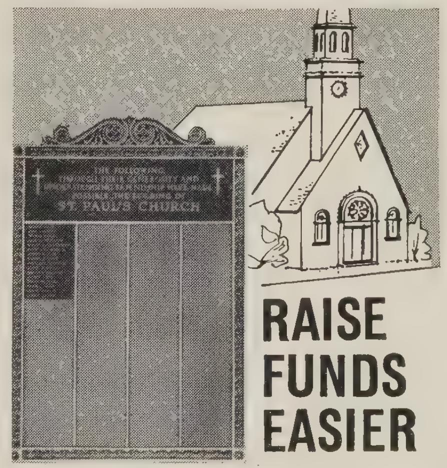

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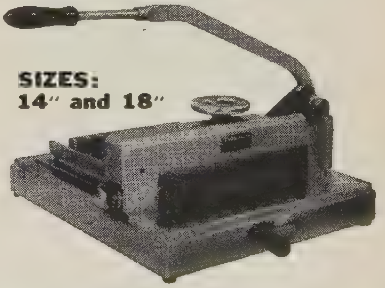

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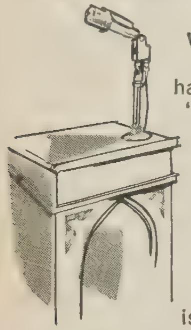

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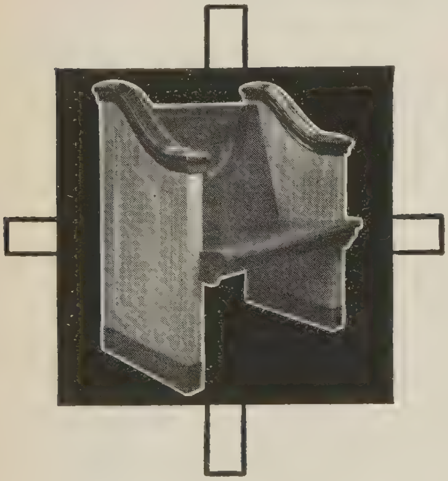

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6. The way to happiness, the story of Ruth indicates, lies through cooperation with other people of varied background. How the chief figures in the old story help each other! Can Christians of different racial origin worship and work together for the kingdom of God? They are doing it in Salem Lutheran Church of Chicago. It has been found that "by working together we can maintain the standards we want and enjoy cultural advantages and pleasant fellowship."

LENT

February 19
(First Sunday in Lent)

SPRING TRAINING FOR CHRISTIANS

Hymns: O Son of God Incarnate—Holy Ghost, With Light Divine—When I Survey the Wondrous Cross
Lesson: Mark 8:31—9:1
Text: "For whoever would save his life will lose it; and whoever loses his life for my sake and the gospel's will save it." Mark 8:35

Baseball players go into spring training before the season begins to get into good playing form. This spring training coincides roughly with the Lenten season, the period of preparation for the celebration of Easter which can easily be traced back to the second century. Christians, too, need a training period.

1. It may be argued, of course, that a seasonal observance gives the impression of a religion detached from normal life, that such an observance encourages the idea that some magic power proceeds from it. The same objections could be urged against celebration of one's wedding day or Mother's Day. Yet such celebrations are intended to promote deeper love and devotion all the rest of the year. Any observance of Lent should be carried through with such understanding of its deeper meaning that Christian living is finer throughout the year.

2. The Lenten season is a time to take a fresh look at our batting average in things of the soul, to engage in self-examination. "Let a man examine himself," said Paul. It is never easy or pleasant to look sharply at one's self in the light of Christ, but it is one of the most beneficial exercises one can engage in at any time. Self-knowledge, says a psychologist, helps us to deal with undesirable tendencies before they go too far, it makes us more sympathetic toward other people, it leads to the humility which is the foundation of all virtue.

3. The Lenten season is a time to think about the proper relation of body and spirit, to get a new appreciation of self-denial. Self-indulgence and spiritual insight do not go together. By doing things that are distasteful we build up a habit of self-control which is valuable in life's severe tests. Even small forms of self-denial practiced during Lent are better than self-indulgence, but the finest self-denial is that which is begun in Lent and continued through the year, that our souls may grow in spiritual insight and strength and kindly practice.

4. Our Lenten spiritual training is carried through in the most effective way when we hang on the walls of our imagination fresh pictures of Jesus as he pursues the way of sacrifice. In the period Lent commemorates, Jesus was moving stedfastly toward Jerusalem, knowing what would happen there. So offensive to Peter was the thought of self-sacrifice that he protested vigorously. Later he came to see that sacrifice was according to God's purpose. Any self-denial of ours must be very small in comparison with the supreme sacrifice of our Lord.

5. The Lenten season is a time to take more earnestly the high adventure of following Jesus in the tasks of our time. "Love so amazing, so divine," we sing. It does demand "my soul, my life, my all," in deeds that express the spirit of Christ. Think of sick and shut-in folk to be visited, people outside the church to be invited, offices in the church to be filled, church school classes to be taught, community organizations needing support. We are to be Christian in spirit every day, wherever we are and whatever we may be doing.

February 26
(Second Sunday in Lent)

MEN AND WOMEN OF FAITH—IMITATE THEM

Hymns: Marching With the Heroes—Breathe on Me, Breath of God—O Master, Let Me Walk With Thee
Lesson: Hebrews 6:1-12
Text: ". . . (be) imitators of those who through faith and patience inherit the promises." Hebrews 6:12

"Would I prevent myself from doing a selfish or cowardly thing, I said to myself, 'A Roman wouldn't have done it!'" said Jane Welsh who became Mrs. Thomas Carlyle. So great is the power of example. Be "imitators of those who through faith and patience inherit the promises," we are told.

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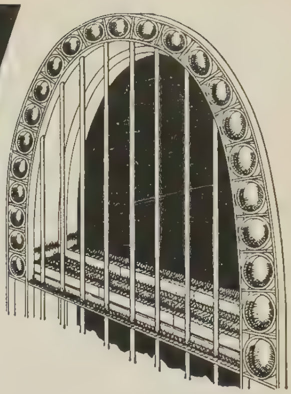

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to Africa to search for Livingstone, he was an unbeliever, but he came back a believer. Livingstone made the difference, for he "was so eminently one of Christ's men that Stanley could believe there was a Christ because there was a Livingstone." Isn't it true that we came first to believe largely because we had known men and women who made religion a living thing? It is wonderful to be an example of faith, worthy of imitation.

2. Nothing so quickens faith and hope as the sight of others who live by faith and hope. As a small boy, Rufus M. Jones was full of fanciful fears. Then he learned, mainly in the atmosphere of his home, that God was with him, that he belonged to God and need not be afraid. "I knew Aunt Peace never doubted and I tried to follow her plan of life," he said. As an adult teacher of religion, Dr. Jones was sure children would be genuinely religious if they could be led "not alone by instruction but by warm, appealing examples of quiet confidence in God."

3. To reflect upon those "who through faith and patience inherit the promises" makes us more aware of the possibilities of faith. One man, who called himself a cynic, said he didn't know what faith meant or how to apply it. He was given a verse, "If God is for us, who is against us?" and was told to repeat it a dozen times a day for a month. It all seemed so foolish, but before the month was up he felt better, more competent. Are you facing a difficulty? Then imitate this man by practicing faith in the same simple way. You may be in for a surprise!

4. In asking early Christians to imitate men of faith, the ancient writer was also saying in effect, "You aren't the first to face trouble." This is still true. Trouble like ours has been experienced before; in other times men and women have known failure and defeat. Yet they found a way out and up. After listing his sufferings, Robert Louis Stevenson said, "I still hope, I still believe, I still see the good in the inch and cling to it." To meet someone in life or biography who has lived courageously always puts iron into our own souls.

5. How can we become "imitators of those who through faith and patience inherit the promises" unless we become familiar with a wide circle of courageous souls in life and literature? Here is the high value of biography. The Bible is filled with it. Think of Joseph holding fast to his integrity despite trouble, of Abraham going out to a strange country at the call of God. Read the eleventh chapter of Hebrews with its roll call of ancient heroes of faith. Read *Guideposts* with its stories of present-day men and women of resourceful faith.

March 5
(Third Sunday in Lent)

YOU ARE SONS OF THE COVENANT

Hymns: Love Divine, All Love Excelling—Bread of Heaven, on Thee We Feed—A Parting Hymn We Sing
Lesson: Acts 3:17-26
Text: "You are the sons . . . of the covenant which God gave to your fathers, . . ." Acts 3:25

A covenant is a sacred promise, an agreement between two parties, to do certain things. The Bible has numerous references to the covenants God made with his ancient people, and at the Lord's table we celebrate the making of a new covenant in Christ the Savior. Here is a biblical truth meaningful to everyone.

1. "You are the sons of the covenant." So to describe ourselves is to recognize that what God has done for us in Christ was no impulsive act but the outworking of his age-old purpose. God has been

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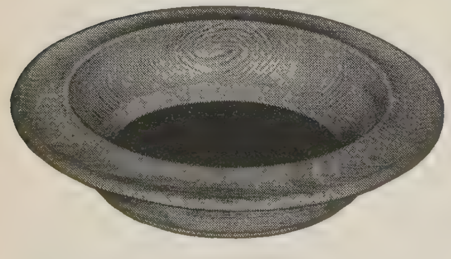

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working with the children of men from the beginning. He chose the Hebrew people for his particular channel of revelation. He entered into sacred agreements with his people and faithfully did his part. In Christ he has carried to fulfillment every previous effort for man's good, and today we are beneficiaries of his grace.

2. The new and greater covenant under which we live as Christians was made possible by the sacrifice of Christ. In making the Mosaic covenant, animals were sacrificed and the blood dashed out upon the people and sprinkled on the altar, sacramentally linking God with his people. Against this ancient background Jesus said, "This is my blood of the covenant, which is poured out for many for the forgiveness of sins." (Matthew 26:28) As he had given his life in service to God and man, so now he was to give himself in death for the same high purpose.

3. Entrance into a covenant always involves acceptance of obligations. So it is with marriage. New obligations are assumed, yet they are a small price to pay for the privileges we enjoy. Acceptance of Christ as Savior entails obligations that run into every part of life, for Christianity in the home is kindness, in business it is honesty, in play it is fairness, to the unfortunate it is sympathy, to the weak it is help, to the penitent it is forgiveness, to all men it is respect and service, to God it is worship and service of his kingdom.

4. Actually, the Christian life is not a matter of driving one's will to live by rules, but responding to a new spirit that wells up within us when we know Christ. Jeremiah spoke of a time when God would make a new covenant with his people, writing his law upon their hearts. (31:31-34) Christians find this new covenant in Christ. Loving him who first loved us, we can love others and live pure, upright lives. So it was for a man in our time who made his own the truth of Paul's words, "Be transformed by the renewal of your mind." (Romans 12:2)

5. In this new covenant relation with God in Christ is our ground of hope for the future. God has never forgotten his people; he will always be mindful of them. Zechariah, speaking for God to discouraged people, reminded them of "my covenant with you," and called them "prisoners of hope." (9:11, 12) An autopsy was performed on a man of eighty-seven, struck down by a truck. "Your husband should have died twenty years ago," the doctor told the widow. She told of his hopeful spirit. "I have hopes," he would say, and those hopes prolonged his life.

March 12
(Fourth Sunday in Lent)

THE WONDER OF THE NEW LIFE IN CHRIST

Hymns: All Hail the Power of Jesus' Name—How Sweet the Name of Jesus Sounds—Lord, Speak to me That I May Speak
Lesson: 2 Corinthians 5:11-21
Text: ". . . if any one is in Christ, he is a new creation; . . ." 2 Corinthians 5:17

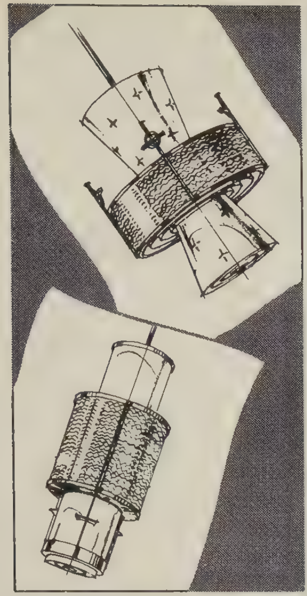
That is what the Christian is—"a new creation," said Paul. The person who comes to know Christ falls in love with him, accepts him as living Savior and Lord, and surrenders his spirit to him, is "a new creation," with new powers and possibilities at work in him. He is part of the creative, reconciling work God is doing in his Son. "If any one is in Christ, he is a new creation; the old has passed away, behold, the new has come."

1. In Christ we have a new motive for living, the love of God in Christ. To stand in imagination before the cross of Christ and to realize that this finest person who ever lived, innocent of any wrongdoing yet suffering the punishment of the lowest criminal, is doing something for us we never could do for ourselves, something of eternal importance, subdues us, challenges and inspires us, gives us a new motive for living. "He died for all, that those who live might live no longer for themselves but for him who for their sake died and was raised." (2 Corinthians 5:15) Isaac Watts, author of a familiar hymn, knew what Paul was talking about. He wrote:

Love so amazing, so divine,
Demands my soul, my life, my all.

2. In Christ we have a new view of man, a new attitude toward people. "From now on we regard no one from a human point of view," Paul declared. (2 Corinthians 5:16) He appears to be confessing that once he did pay attention to distinctions between people—Jew and Gentile, rich and poor, educated and illiterate. Knowing Christ, he couldn't do that any more. Not what a person is outwardly but what he is inwardly, not what he is by color or class or nation but what he is in character—here is a way of approaching people so genuinely Christian, so radically new, that most of us haven't begun to take it seriously. Some thrilling experiences await us when we do take it seriously—new appreciation of other people, new and finer relations with our neighbors, new friendships.

3. In Christ there is that renewal of mind that means real and abiding happiness. Many people today seek happiness in the wrong places—in pleasures that cannot satisfy the deeper part of them, in aims and ambitions that express only



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a fraction of their personalities. One couple did this for years, only to become restless and dissatisfied. Then they started going to church. They committed themselves to the service of Christ. Never again, they said, would they go back to the old life. They found so many finer things, in the new Christian life—new satisfactions, new friends, new and better aims, sweeter home life. "This new life is the only way to be happy," they said. About their experience there need be nothing exceptional. It can happen to anybody. It can happen to you.

4. In Christ there is the peace of mind that is even deeper than happiness. "The peace of God, which passes all understanding, will keep your hearts and your minds in Christ Jesus" is the promise of God. (Philippians 4:7) One man, tormented in spirit because of a series of misfortunes, was led to read the Bible. He let its words of comfort and assurance pass through his mind like medicine. He began earnestly to practice living with Christ in his mind. "My mind was flooded with a healing sense of peace," he said. He felt himself becoming a new man, reproducing in the twentieth century the first-century experience of Paul described in 2 Corinthians 5:17. He took fresh hold of life, found new opportunities, and achieved new success. His experience is typical. It can happen to anybody. It can happen to you.

5. In Christ we have something to share with other people. "All this is from God, who through Christ reconciled us to himself and gave us the ministry of reconciliation." (2 Corinthians 5:18) God's work of reconciliation and re-creation goes forward as we ourselves accept Christ and live in his spirit. It continues as we help our loved ones and neighbors and friends to enter into God's new creation. The man who found the peace of God came to it through another man who shared with him his own experience of renewing faith. Do you take advantage of opportunities to tell other people about the meaning of Christ and the church to your own soul? This is part of "the ministry of reconciliation" God has given us. No experience is quite so wonderful as that of helping another person to find Christ.

March 19
(Passion Sunday)

THE CROSS OF CIRCUMSTANCE

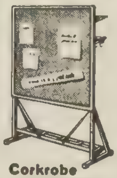
Hymns: The King of Love My Shepherd Is—What a Friend We Have in Jesus—Beneath the Cross of Jesus

Lesson: Mark 15:21-32
Text: "And they compelled a passer-by, Simon of Cyrene, . . . to carry his cross." Mark 15:21

A few minutes before, Simon had been a carefree pilgrim. He had come all the way from Cyrene, a distance of some thousand miles. He had been eagerly anticipating this pilgrimage. Then the rough hands of a soldier pulled him out of the crowd. Now the hard wood of the cross was digging into his shoulders. Soldiers were ready to prod him if he faltered. Yes, Simon was carrying a cross of circumstance.

1. Note various types of crosses. There is the cross one must carry as the result of deliberate wrongdoing. The two men who were crucified with Jesus bore this kind of cross. Then there is the cross one must carry because of an unyielding determination to do God's work, to serve man's need. This was the cross of Christ. The third type of cross is the cross of circumstance. It stands for the burdens, the losses, the handicaps, the sorrows, that come upon us through situations not of our making, because of circumstances beyond our control.

2. When the cross of circumstance rests upon us, we can seek the companionship of Christ. This helped to redeem Simon's hard experience. Before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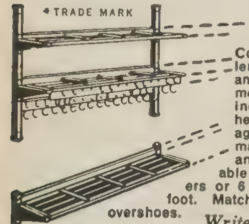
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long Simon began to think less of the burden upon him than of the person for whom he was carrying it. Something in the face of Jesus spoke to his soul. It lightened the load, it became a memory that would last as long as he lived. In due time it made a Christian of him. This is the only way to carry any cross of circumstance—with Christ's companionship, in his spirit, making the cross a means of some good.

3. In carrying a cross of circumstance it is helpful to catch the spirit of Jesus' teaching about the second mile. (Matthew 5:41) He shows us how to turn necessity into privilege—by accepting whatever compulsion or limitation life lays upon us, and so handling it that we do more than we would otherwise have done. Many weaknesses and handicaps are best overcome by using them. Biography abounds in illustrations. Glenn Cunningham in early life had his legs so badly burned that he wasn't expected to walk again, but he set records for running.

4. In carrying a cross of circumstance it is also helpful to live in a serviceable spirit. Jesus spoke of service as the way to greatness. (Mark 10:43) We may be more troubled by an unwanted burden. But the recommendation of Jesus is the same—the way out for us is to think of others and find ways to be helpful. A woman who never married but loved children found a mate in human need, wedded herself to misery, and mothered the souls of the lowly. In so doing, a cross became a door of opportunity.

5. For persons of sensitive Christian conscience a cross of circumstance may come in the problem of trying to live a Christian life in an imperfect world. The teaching of Jesus is high and demanding. We may think it would be easier to be a Christian if only circumstances were more favorable. Some Christians have left the troubled world to live a holy life in monasteries. New Testament Christianity, however, is not attained by sheltering life from human problems, but by facing them in the conviction that in Christ we can be victorious.

March 26
(Palm Sunday)

PALM SUNDAY LONG AGO AND TODAY

Hymns: Crown Him With Many Crowns—All Glory, Laud, and Honor—Lead On, O King Eternal
Lesson: Mark 11:1-10
Text: "'Hosanna! Blessed be he who comes in the name of the Lord!'" Mark 11:9

In the celebration of Palm Sunday we join hands with the Christian centuries. The triumphal entry has always appealed strongly to Christian imagination. How is this age-old appeal to be explained? Let us look at it again for the instruction and inspiration it contains.

1. We can see that for at least a few hours before the day of his suffering Jesus received a little of the honor and acclaim to which he is justly entitled. Did the crowd feel the compassion of Jesus? We still sing, "Majestic sweetness sits enthroned upon the Savior's brow." Did people note his strength and determination? Martin Luther sang of "the right man on our side," able to empower us. Surely the crowd saw here a new leader, one it would be good to follow. We sing, "Lead on, O King Eternal, till sin's fierce war shall cease."

2. Seen in relation to Good Friday, Palm Sunday shows how swiftly the fortunes of life can change—honor and acclaim for Jesus one day, crucifixion a few days later. There is a kind of faith that stands up well enough when life is untroubled, when things are going our way. It takes a tougher kind of faith to uphold us when the forces of evil triumph, when difficult duty is to be done, when suffering overtakes us. Jesus had stormy-weather faith, so that after praying, "Remove this cup," he could add, "Not what I will, but what thou wilt."

3. It was inevitable that Good Friday should follow Palm Sunday. Jesus had to travel the road of sacrifice and suffering. It couldn't be otherwise in a world where friendly followers could shout "Hosanna!" one day and another crowd could cry "Crucify him!" a few days later. There was no other way for one of his unyielding loyalty to God and man. There couldn't be any other way because his kingdom could be introduced only by persuasion, never by force. Sacrifice is still the way to lay the foundations of God's kingdom here on earth.

4. In thinking about the triumphal entry, we may find ourselves noting the differences between life long ago and life today—donkeys and camels for travel then, motor cars and jet planes today. Isn't Jesus also old-fashioned, out of date? The changing elements in life, however, are less significant than its enduring elements. Men who rode donkeys and men who pilot planes are the same in their basic needs. We must go back to Jesus for the principles, the spirit, that will enable us to use safely the immense powers science is conferring upon man.

5. We shouldn't fail to note and to enter into Palm Sunday's central theme of victory and triumph. Paul speaks for himself and for countless numbers of men and women in every age and land when he exclaims, "Thanks be to God,

who in Christ always leads us in triumph." (2 Corinthians 2:14) One man has told of the spiritual reinforcement that came to him in time of trouble when he repeated the words, "I am with you always. Fear not, for I am with you." Things that once defeated him no longer defeat him. The old depression has gone.

EASTERTIDE

April 2
(Easter)

HOW TO DEEPEN YOUR FAITH IN IMMORTALITY

Hymns: Low in the Grave He Lay—The Day of Resurrection—Christ the Lord Is Risen Today
Lesson: 2 Timothy 1:3-14
Text: ". . . our Savior Christ Jesus, who abolished death and brought life and immortality to light. . . ." 2 Timothy 1:10

"I'd like to have a faith like that," said a man, after reading of the quiet confidence of a Dutch youth as he looked to death by a firing squad. Perhaps some of us feel a wistful desire for stronger, more assured belief in immortality. How can we go about deepening our hold upon the faith we sing about at Easter?

1. Reflect, first, upon the amazing wonder of the world. Many have found intimations of immortality, the supreme wonder, as they thought about life's lesser wonders. Cecil de Mille, watching a water beetle as it apparently died, then cracked open its parched back to emerge a beautiful dragonfly, said to himself, "If God does that for a water beetle, why should he not do it for me?" He had a new sense of the wonder of life that takes other and more beautiful forms. He never again doubted the immortal life for himself or for his fellows.

2. Live in fellowship with men and women who hold high this faith. The Dutch lad hadn't attained his calm faith by accident; he hadn't cultivated it in isolation. He absorbed it in his family circle, so that he could write to his father, "Be strong in your belief which I know you have, like Mother." We cannot go back and choose parents of great faith, but as parents we can deepen our faith, that our children may absorb it from us. We can associate with people who have faith. The most natural place to look for them is in the church.

3. Get into the habit of reading literature of Christian faith, the Bible and other books and articles inspired by the Bible. A retired minister quotes an old saying, "Truth cannot be confirmed

(turn to page 80)

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These titles represent the first of a twenty-five-volume set of commentaries for laymen. Publication of the remaining volumes is a six-year project of John Knox Press under the general editorship of Balmer H. Kelly, professor of biblical theology, Union Theological Seminary, Richmond, Virginia.

John Knox Press is to be congratulated on two counts. First, this commentary project involves a large company of competent writers. The names Charles T. Fritsch, Jacob M. Myers, Donald Miller, A. M. Hunter, Bruce Metzger, G. Ernest Wright, Howard Kuist, F. V. Filson, to cite but a few, indicate the brilliant quality of writing which we may expect to find in these commentaries.

The second reason for congratulating John Knox Press rises out of the major purpose back of the production of these volumes. These commentaries are written for the layman, and the publishers achieve a signal victory in producing a series of scholarly writings which will be enthusiastically welcomed by the layman. Success in this purpose of the publishers is to be credited to their choice of writers, for the men contributing to these commentaries are not only scholars but experts in reaching the layman. For example, the author of Volume 14, Dr. Jacob M. Myers, combines admirably the pastoral insights so necessary in mediating biblical studies to a layman with a solid training in Old Testament disciplines.

Add to these above factors the price at which these commentaries are announced, and we must admit that John Knox Press is really making available to the layman a most helpful tool for serious Bible study.

Volume 1, *Introduction to the Bible,* is basic and should be required reading for every layman in our churches. As an experiment, the reviewer loaned his copy to a typical layman. Quickly came the reaction: "This is what I've been looking for all the time." This volume deals precisely and forthrightly with problems which a modern layman faces constantly, such as, What is the Bible? What is its message? How the Bible came to be, and How to study the Bible. These are basic concerns needing exploration by any person desiring an intelligent understanding of the Scriptures. This volume's approach to these central issues cannot help but render a genuine service to the layman.

Volume 2 is a refreshing treatment of the book of beginnings. Modern literary studies find recognition. Suggestive references to archaeological data are found. Deep insights into the intent of the original writers are here. Devotional touches warm the heart of the reader.

Volume 14 deals sympathetically with five minor prophets. In a running narrative style the central message of these ancient books is set forth. The same may be said for Volumes 18 and 22. In each instance the biblical book is introduced, with brief treatments of background problems, date, authorship, occasion for writing, etc. There is also an analysis of the contents of each book of the Bible presented, making a helpful basis for personal Bible study. Unlike some commentaries, these little volumes could therefore be read as a book, and a person reading them in this manner would have a delightfully rewarding experience.

Naturally, in a project of this nature there would be a problem concerning what to include and what to exclude from the volumes. The reviewer regrets the lack of footnotes and bibliographical references for those who may be motivated to follow more intensive trails of biblical study. More attention to word meanings would be desirable, for the Bible does contain rich and colorful words with concrete meanings, the understanding of which gives profound insight into the message of the Scriptures even for the layman! More attention to the situation in life out of which the Bible emerged would also have been desirable. More references to European scholarship might well have added to the value of these commentaries. But the reviewer hastens to add that he recognizes the problems editors face in choosing material and in trying to keep size and cost to a minimum.

Here, then, is a serious attempt to make available for the layman the best fruits of contemporary biblical studies, and it is a most welcome attempt! Let no pastor or interested Bible student bypass these little volumes. Even the theological student will welcome them. Indeed, while they are written for the layman, pastors and theological students will find them most rewarding. They should find their way into every pastor's study and church school library. And they will be a most helpful presence in the home of every Christian.

G.W.F.

HALLEY'S BIBLE HANDBOOK, **revised and enlarged. Henry H. Halley, editor. Henry H. Halley, publisher. 968 pages. $3.75.**

I am not a stranger to this handbook. I came to know it during my college days and have used it many times since.

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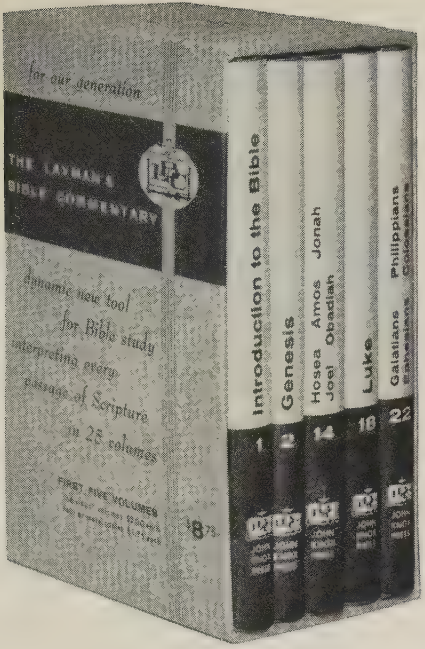
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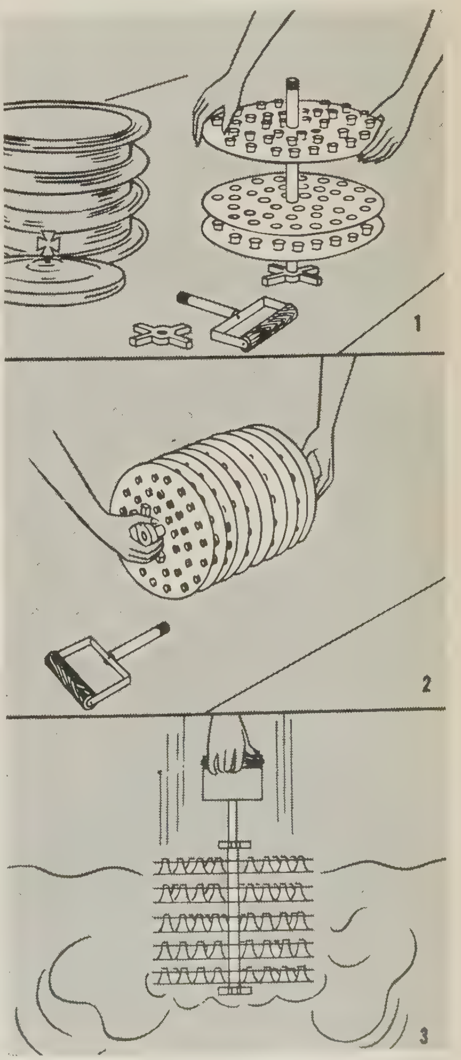

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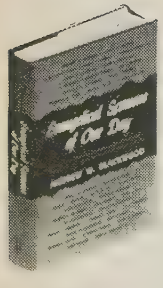

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Comparing it with my old college edition, I find that the new edition adds some very worth-while material, yet it remains basically the same. One new feature which enhances its value is the compilation of selected verses of Scripture from various books of the Bible according to topics. This can be a valuable help for busy teachers and preachers. It might also serve to encourage the memorizing of the meat of the Scriptures.

The section on church history is clear and compact. It follows the generally accepted dating and touches on the important matters of church history, leaving off the trimming.

One section that may be of more value to some than to others contains suggestions concerning order of worship, music, preaching plans, and Scripture reading plans. This will depend upon the individual taste and need. I feel sure that many fledgling ministers will find the wise counsel of older, more experienced ministers a great help to them.

Every church library should contain a copy of *Halley's Bible Handbook.* It would be a useful gift for every young man who is preparing for the ministry.

There will be some who differ with this approach in terms of theology, but its consistent adherence to the Scriptures is unquestionable.

F.C.F.

THE BIBLE

***THE MASTER'S MEN,* by William Barclay. Abingdon Press. 127 pages. $2.00.**

It would be difficult to think of anyone who has done more in recent years to bring the message of the New Testament to the average person than Dr. William Barclay of Trinity College, Glasgow, Scotland. With his usual clarity of style he presents in this new book definitive sketches of each of the twelve apostles. A sketch of James, the brother of Jesus, is included, although he was not one of the original Twelve.

In each instance the biblical source is presented and examined, then the extra-biblical traditions. All of these are carefully evaluated for their historical evidence, and conclusions are drawn relative to the character and temperament of each disciple. Of considerable significance is the appraisal that is given to the contribution each man made to Christianity in its infancy.

Attention is also directed to the variations in the lists of the Twelve as given in the different Gospels. These discrepancies are discussed, and convincing arguments are presented for resolving the difficulties arising therefrom.

S.L.

***THE LIVING STORY OF THE NEW TESTAMENT,* by Walter Russell Bowie. Prentice-Hall, Inc. 183 pages. $3.95.**

Have you ever wondered what the New Testament stories sounded like before they were woven into the Gospels, or before the letters and other writings were compiled? As one reads this beautiful book he feels the vitality and spirit that must have been present as these stories were told and retold among the groups of first-century Christians. Who the New Testament writers were, when and where and how they wrote, can be found in commentaries on the Bible. The story that Dr. Bowie presents is the undying story of Jesus and his Apostle Paul.

The author holds five theological degrees. He taught for eleven years at Union Theological Seminary in New York City. He is currently teaching at the Protestant Episcopal Theological Seminary in Virginia.

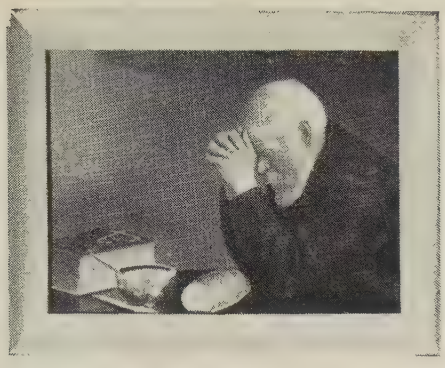
What a thrill to find a "Bible story book" written by a man of sound theological scholarship! Ministers and religious educators will appreciate a book of this type that can be placed in the hands of a layman with the assurance that the reader will get a clear and cohesive view of the New Testament story.

Readers who are already acquainted with Dr. Bowie's *Story of the Church* or *The Story of the Bible* will recognize this latest book as another in this series of colorful portraits of biblical and church history. This book has the added feature of a number of full-page illustrations in color by Douglas Rosa.

A.J.H.

***THE BEATITUDES AND MODERN LIFE,* by Harry Hutchison. Morehouse-Barlow Co. 127 pages. $2.25.**

Often the value of a book is determined by the opinion that the author has of the material with which he deals. In this instance we are given definite information regarding questions of this kind which might arise. In the first paragraph of the Foreword the author states his belief in the following words: "The Beatitudes by what they plainly state and by what they clearly imply contain the heart of religion."



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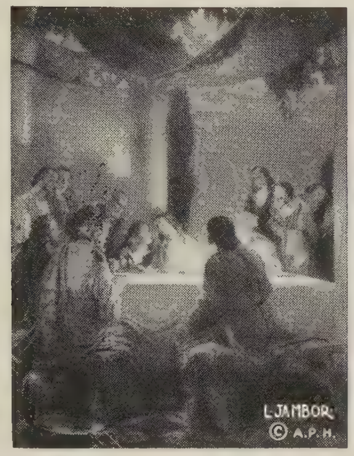

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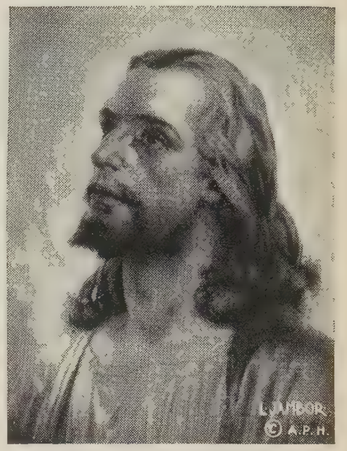

JESUS OF NAZARETH *by Jambor*

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Since the author of these eight chapters is a preacher, they are rich in homiletical pabulum, but their value does not stop here. They will be good reading for laymen as well as for ministers. Their purport is naturally to show the relation of these essentials of Christianity to the problems of daily life in the modern world. Certain carefully selected words are sometimes substituted for the terms made familiar to us by the translators of an earlier day. For example, the chapter dealing with those mostly designated as "the poor in spirit" is headed "Blessed Are the Destitute", and those who "hunger and thirst for righteousness" are referred to as "The Seekers."

Like most intelligent present-day students of the New Testament, Dr. Hutchison, who is minister of St. Paul's Presbyterian Church, Peterborough, Ontario, Canada, has given considerable attention to the interpretations of J. B. Phillips. The book gives some explanations which will be new to many readers.

It would be hard to read these comments on the Beatitudes without applying their teaching to our daily lives. Words which are spoken concerning the destitute, the mourners, the self-effacing, the seekers, the merciful, the pure-hearted, the peacemakers, and the down-hearted cannot be separated from the situations which we meet as we go about the real business of living. *The Beatitudes and Modern Life* will give its readers a clearer, deeper, and more practical understanding of the essentials of Christian teaching and living.

L.H.C.

CHRISTIAN FAITH

REASONS FOR FAITH, **by John H. Gerstner. Harper & Brothers. 145 pages. $4.00.**

Dr. John H. Gerstner's selection of the title *Reasons for Faith* is a fitting description of what his book endeavors to do in an ultraconservative way. Those who hold to the orthodox interpretation of the outstanding truths of the Christian religion will have no quarrel with the book. The author throws fresh light on the traditional theistic arguments which have been used across the years. They are here for one to read and draw his own conclusions. He does not hesitate to confront the arguments of evolution, anthropology, "higher criticism," determinism, and the supposed failure of the church.

The book is not difficult to read. The layman as well as the theologian can profit in reading what Dr. Gerstner has to say. There are chapters which have sermonic value, such as "The Arguments From Experience," "Objections From the Shortcomings of the Church," and "The Pragmatic Test." The book furnishes an excellent bibliography.

Dr. Gerstner is professor of church history and government at Pittsburgh Theological Seminary.

A.S.N.

THE ROAD TO FAITH, **by Will Oursler. Rinehart & Company, Inc. 223 pages. $3.50.**

The author of this volume is the son of Fulton Oursler and is himself the writer of a number of books, including *The Boy Scout Story, Light in the Jungle,* and *The Healing Power of Faith.* Here is given a personal description of the struggle toward an intelligent, strong, and God-centered life. This struggle, the author tells us, came after the death of his father. The book

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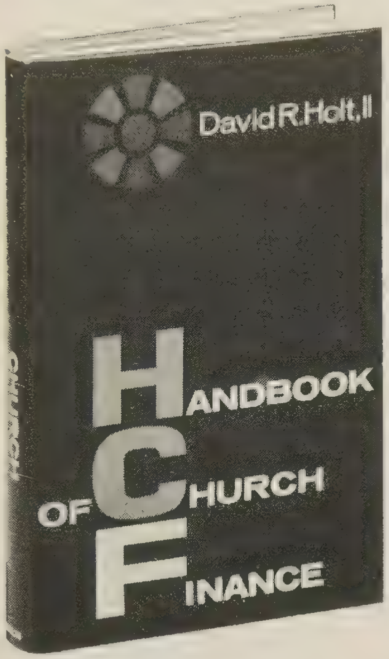

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is not written for those who have found faith, but for those who seek it or who wonder if they could ever learn truly to believe in any religious creed.

The method by which the author presents his experiences is novel. Chapter titles are single words. Each chapter title from the first to the last forms a step-by-step process through which the author leads his readers. We begin with Catalyst and go through Mountain, Caravans, Objective, Storm, Child of God, Episode, Upward Slope, Foothills, Interlude, Vista, Vision, Precipice, Plateau, Bread of Life, Forest, Ledge, Rope, Voices, and Logos to Summit. The account moves with a profound sense of dedication of purpose. There are passages with very deep spiritual meaning. At times the reader can feel the author's questioning moods, only to come up later with his more complete discovery of the meaning of life.

What the author gives are not final answers but only beginnings in the search of life. He does not plead any particular religious faith, but rather seeks to help the reader find for himself the goal to the aura of truth.

W.L.L.

PREACHERS AND PREACHING

***A PROTESTANT SPEAKS HIS MIND*, by Ilion T. Jones. The Westminster Press. 37 pages. $3.95.**

After serving a number of pastorates of the Presbyterian Church in the United States, Dr. Jones is now professor of practical theology at San Francisco Theological Seminary, San Anselmo, California. In this book he offers a frank and clear examination of the issues upon which Protestant and Roman Catholic come into conflict whenever any proposals for peaceful coexistence are discussed.

Kennedy's candidacy for the Presidency has started this discussion once again; and once again there are those who shout "bigot" to anyone raising these questions for a possible answer. Dr. Jones is well aware of this situation. Nevertheless he believes that name-calling should never detract from an honest appraisal of Protestant-Catholic relationships, even if it means unpopular or unpleasant conclusions.

Dr. Jones begins with a consideration of the irenic movement. Here he asks five questions: Should we be disturbed about a divided Christendom? What kind of ecumenical church should we have? Should our discussions about union be always in a spirit of kindliness? Upon what basis can we unite with Rome? Are we realistic in suggesting union with Rome? After an examination of the New Testament sources with reference to worship, church government, and church unity, Dr. Jones surveys church practices of the post-Reformation period. Chapter 4 is a clear and scholarly statement of essential Protestant doctrines. The author's chapter on "Religion in Our American Society" contains some very startling facts about Protestant-Catholic relationships in this country. Church-state relations are not discussed; they are documented. Then follows a chapter dealing with Roman Catholics in public office. Finally, Dr. Jones concludes with "some proposals for Protestant action," in which Protestants are urged to awaken from their calm complacency.

This is not just another book on Catholics. It is a well-documented volume which gives the reader the challenge not only to think more intelligently about Catholic-Protestant relationships but also to be able to take such action as will preserve genuine freedom of thought in this nation. There are some Protestants who will say that this book will create more conflict. Yet do not all worth-while professions of honest faith bring forth such criticism?

W.L.L.

***RELIGION THAT IS ETERNAL*, by G. Ray Jordan. The Macmillan Company. 134 pages. $3.00.**

This is the seventeenth book from the pen of G. Ray Jordan, professor of preaching and chapel preacher at the Candler School of Theology, Emory University, Atlanta, Georgia. *Religion That Is Eternal* is a volume of sermons, the primary purpose of which is to help the individual adjust himself ethically and spiritually to the changing conditions of a rapidly and almost unbelievably changing world. Each of the ten sermons is based on the firm belief that the Christian religion can render this great service to the children of men in a confused and troubled age. Each sermon is followed by an outline of approximately one page. This is somewhat unusual, but these summaries are of highly clarifying value.

The second sermon, which is typical, is entitled "What Is Really Important." Its central idea is the necessity of our being able to discriminate between mere things and the higher values which abide. After a brief explanation of this fundamental thought, there is a discussion of four subtopics: (1) Physical Safety, (2) Mental Satisfaction, (3) Social Security, (4) Spiritual Safety.

The third sermon has to do with "What We Need Most." It deals especially with the question, What constitutes our deepest needs? The topic of the last sermon is "Can God Really Meet Our Needs?" It is based on the text "My God will supply all that you need from his glorious resources in Christ Jesus." (Philippians 4:19, Phillips)

This is by no means the first good book that Dr. Jordan has written. However, this reviewer is strongly inclined to pronounce it his best. It is a collection of enlightening, comforting, and inspiring sermons.

L.H.C.

***BUILD ON THE ROCK,* by C. Milo Connick. Fleming H. Revell Company. 191 pages. $2.95.**

The subtitle of this book is "You and the Sermon on the Mount." This gives us a general idea of the subject matter and the author's method of dealing with it. Dr. Connick is an ordained Methodist minister who for fifteen years has been professor of philosophy and religion at Whittier College, Whittier, California. The book is prefaced by an especially informing and stimulating Introduction by Dr. Ralph W. Sockman.

There may be those who feel that enough books have already been written dealing with the Sermon on the Mount. The last paragraph of Dr. Sockman's Introduction is a convincing answer to this objection: "After centuries of meticulous study, the Sermon on the Mount might seem sterile soil for fresh cultivation. This book belies such an assumption. It is a rewarding proof that 'the unsearchable riches of Christ' are also inexhaustible."

In the Preface, Dr. Connick gives us some interesting information concerning the background of the book. A group of business and professional men asked him to help them discover the meaning of the Sermon on the Mount for their daily lives. This experiment extended itself far beyond the boundaries of the original group. Requests came from many other areas for information in regard to ways and means of engaging in such a study of life at its best in the kingdom of God.

We have here a vigorous, colorful, arresting study of the mountain-top sermon on the fundamental teachings of Jesus. These brief sermons are explanations of religious truth in the language of the twentieth century.

Linguistically they are delightful and inspiring. Their first challenge is the result of their original and striking topics. The following are selected at random: Reward! It's Poison! Tit for Tat, The Life Compared With Current Practices, A Declaration of Independence, Piling Up the Perishable, and Antidote for Anxiety.

These thirty-four sermons, or sermonic essays, are primarily applications of the teachings of the Sermon on the Mount to phases of life which all of us must face sooner or later. They are not only readable but illuminating and helpful. *Build on the Rock* is a book with high possibilities of wide usefulness.

L.H.C.

***RECEIVING GOD'S FULLNESS,* by Wallace D. Chappell. Abingdon Press. 126 pages. $2.00.**

The general scope of a volume of sermons can usually be gauged by the titles of the discourses. Among the captions of the twelve sermons in this book are His Coming, His Call, Repentance, Conversion, Prayer, The Bible, and The Mind of Christ. Each of the twelve is based on a text, and this is true also of

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By Sigurd D. Petersen. The author is psychiatric chaplain at the Parsons, Kansas, State Hospital and Training Center. This book shows what can be done by both clergy and parents to minister to the specific spiritual needs of retarded children. $3.00

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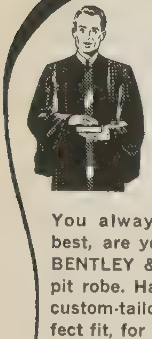

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the book as a whole, which centers about the thought expressed in its title, "From his fullness have we all received." (John 1:16)

The author, who is pastor of the Buchanan Street Methodist Church, Nashville, Tennessee, has done extensive evangelistic work not only in the United States but in Europe and Asia. The influence of this phase of his ministry is definitely in evidence in these sermons. At the center of all of them are two questions. The first is, "How does God make himself known to man?" The second is, "How can man make himself accessible to God?" The sermons are written in a simple, down-to-earth style, the homiletic approach being practical and evangelistic. The numerous clarifying illustrations are mostly based on experiences of the author in his travels and ministry.

In a brief Introduction to the volume, Bishop Roy F. Short says of the sermons, "There is in them a warmth and sense of urgency which makes for a strong persuasive appeal."

L.H.C.

REACH FOR THE SKY, **by Robert E. Goodrich, Jr. Fleming H. Revell Company. 126 pages. $2.50.**

It has been this reviewer's pleasure and sometimes displeasure to read numerous books of sermons. This one, by the minister of the First Methodist Church of Dallas, Texas, has gripped me and delighted me more than any other book that I have read for a long time, not because there is anything profound in what the author says, but because it gets down to where men live, and speaks to both mind and heart.

The book deals with man's common aspirations and longings in the face of life's seeming frustrations, and how man, in spite of the frustrations, may come into greater maturity. The sermons are just what the title suggests. They are full of the author's pastoral experiences. They are beautifully illustrative of Browning's suggestions that "a man's reach must exceed his grasp, or what's heaven for?" The illustrations are fresh and to the point. The book is gloriously free of cliches. Even the sermon titles are intriguing and arouse one's curiosity, such as "The Sound of a Different Drummer," "When Our Prayers Go Unanswered," "How to Worry Like a Christian," "Looking Into Heaven." This is a good book for those who wish to find out how to keep from preaching dry and uninteresting sermons. It is a book for professors of homiletics to introduce to their seminary students to guide them into the way of rich and vital preaching.

Your reviewer has enjoyed the book so much that he is giving one to each of his three children who are in the ministry.

A.S.N.

"DON'T FORGOT!" **by Elizabeth Darbee Wedge. Augsburg Publishing House. 175 pages. $3.50.**

This is a poignant tale of a Christian family's attempt to adopt a Latvian refugee boy whose years of hiding in the forests and later confinement in camps and resettlement centers have left deep emotional scars.

The boy, Val, is ten years old when he comes to live with the Wedge family. Although their original plan is to adopt him, his many afflictions, physical and mental, make this inadvisable.

Val displays the maladjustments and antagonisms prevalent among the underprivileged and homeless, but he immediately forms a deep attachment for Chuck Wedge, who is just five months older. At the start, the family is hopeful and optimistic of Val's eventual adjustment to American life, but gradually as his pal Chuck becomes more and more involved in high school activities, Val is left behind. The language barrier makes learning difficult, and school days are marked by flare-ups of increasing intensity. By the time he is sixteen he shows serious mental disturbance, and the family is forced to send him away for treatment. Later his illness is diagnosed as very dangerous, and he is sent to a state mental hospital. As the book ends there is no assurance that he can ever be helped.

Despite the hopelessness of the case, there are bright bits which describe the idiosyncrasies of his speech and habits and his affection for his foster family.

This would seem to be a story of failure. But the author recalls that she had prayed for "a child that needs us, one who will love us, and whom we can learn to love," and all of these things came true.

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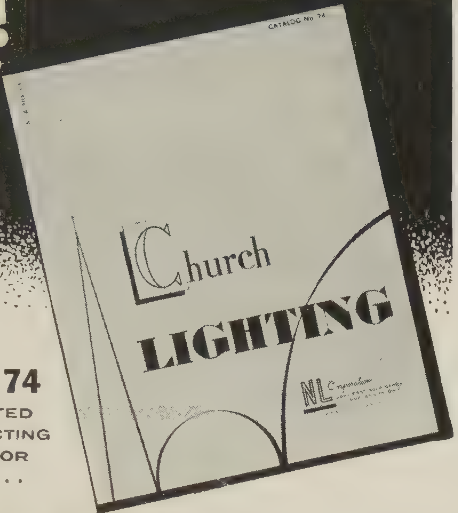

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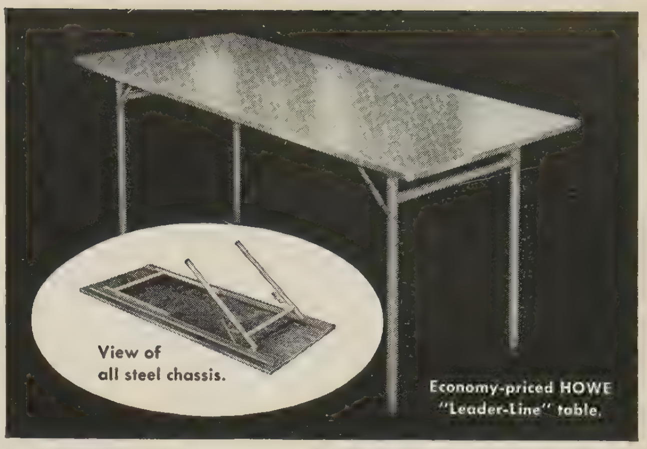
Moans are muffled by those ashamed to cry.
The writhing forms too possessed to lie
Quietly, wring the darkness into fear.
The cry, groan, anguish, wear
On parent, child, who watch
Helplessly, pained to catch
Each tear, the grasping hand,
To hold, to soothe, to love, to stand
The long hours, patience gone,
To wait the weary, coming one
Bringing hope in a worn, black case.
(Down the corridor, angels pace.)

"Do not cry, for he is there!
Hope is climbing the darkened stair."

Never jubilant, afraid to care,
Laying a hand on the rail to be sure,
Hope is climbing the darkened stair:
Waiting for those too weak to care,
Waiting for those whose days in pain
Are ended now. Oh why! Explain!

Turn in the darkness from what lies there:
Hope treads softly the darkened stair.

Carl V. Vorpe
Dayton, Ohio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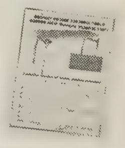

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TABLE OF MOVABLE DATES

	Ash Wednesday	Easter	Whitsunday	1st Sunday in Advent
1960	Mar 2	Apr. 17	June 5	Nov. 27
1961	Feb. 15	Apr. 2	May 21	Dec. 3
1962	Mar. 7	Apr. 22	June 10	Dec. 2
1963	Feb. 27	Apr. 14	June 2	Dec. 1
1964	Feb. 12	Mar. 29	May 17	Nov. 29
1965	Mar. 3	Apr. 18	June 6	Nov. 28
1966	Feb. 23	Apr. 10	May 29	Nov. 27
1967	Feb. 8	Mar. 26	May 14	Dec. 3

Special Church Days and Seasons

August 1, 1960, Through July 31, 1961

Christian Observances

August 28—Festival of Christ the King
September 4—Labor Sunday
September 25 to October 2—Christian Education Week
October 2—World-Wide Communion
October 9—Men and Missions Day
October 9 to October 16—Churchmen's Week
October 23—World Order Sunday
October 30—World Temperance Day, Reformation Sunday
October 31—Reformation Day
November 1—All Saints' Day
November 2—All Souls' Day
November 4—World Community Day
November 13—Stewardship Day
November 20—Thanksgiving Sunday
November 24—Thanksgiving Day
November 27—First Sunday in Advent
December 25—Christmas
December 31—New Year's Eve
January 1—Festival of the Christening
January 1 to January 8—Universal Week of Prayer
January 5—Twelfth Night (Epiphany Eve)
January 6—Epiphany
January 15 to January 21—Church and Economic Life Week
January 29 to February 5—Youth Week
February 12—Race Relations Sunday
February 19—Universal Day of Prayer for Students
February 19 to February 26—Brotherhood Week
March 15—Ash Wednesday
March 26 to April 1—Holy Week
March 26—Palm Sunday
March 30—Maundy Thursday
March 31—Good Friday
April 2—Easter
April 16—National Christian College Day
May 5—May Fellowship Day
May 7 to May 14—National Family Week
May 7—Rural Life Sunday
May 11—Ascension Day
May 14—Festival of the Christian Home (Mother's Day)
May 21—Whitsunday (Pentecost)
May 30—Memorial Day
June 11—Children's Day
June 18—Father's Day
June 25—Nature Sunday
July 2—Independence Sunday
July 4—Independence Day

Orthodox Observances 1961

January 7—Christmas
January 14—New Year's Day
January 19—Feast of Nativity
April 2—Palm Sunday
April 6—Holy Thursday
April 7—Good Friday
April 9—Easter

Jewish Observances

August 2—Fast of Abh
September 22, 23—Rosh Hashanah (New Year)
September 24—Fast of Guedalia
October 1—Yom Kippur (Day of Atonement)
October 6, 7—Succoth (Tabernacles—first days)
October 14—Simcath Torah (Rejoicing of the Law—last day of Succoth)
November 24—Thanksgiving
December 14—Channukah (first day of eight-day festival)
December 29—Fast of Tebet
February 19 to February 26—Brotherhood Week
March 2—Purim (Feast of Esther)
April 1, 2—Passover (first two days)
April 7, 8—Passover (last two days)
May 14—Mother's Day
May 21, 22—Shebuoth (Feast of Weeks)
June 18—Father's Day
July 1—Fast of Tammuz
July 4—Independence Day
July 23—Fast of Abh

Liturgical and Executive Calendar

August 1960 - July 1961

The wise minister knows that just as the building of a house needs advance designing and blueprinting in order to avoid unexpected pitfalls and mistakes, so an effective and fruitful year of leadership in the church as it serves the Master in the community needs to be carefully and prayerfully thought out and planned ahead. This aid in the form of a calendar to remind you of the focal points of the church year is timed to reach you at a time when much of the planning for the year ahead is being done. In the midst of a season of regrouping, recreation, and well earned vacation, the time is ripe for a prayer of gratitude for the fruit harvested in the year which has closed. This will then lead to a setting of sights upon the road ahead. Let us, like St. Paul, press toward the mark for the prize of the high calling of God in Christ Jesus.

WHITSUNTIDE

(continued from last year)

August 7
Ninth Sunday after Pentecost
Eighth Sunday after Trinity

August 14
Tenth Sunday after Pentecost
Ninth Sunday after Trinity

August 21
Eleventh Sunday after Pentecost
Tenth Sunday after Trinity

KINGDOMTIDE

This is the season of the year when vacationers begin to return with happy memories, sunburns, and, let us hope, renewed vigor. This is a fine time for planning the program in kingdom building that will challenge the best efforts of every worker in the vineyard. This season starts with the last Sunday in August, which is designated as Festival of Christ the King. Though it may take a while for all of the kingdom builders to join the ranks, this is a good time to lay the groundwork for an every member canvass. Get the committee appointed and start planting good ideas.

August 28
Festival of Christ the King
Twelfth Sunday after Pentecost
Eleventh Sunday after Trinity

September 4
Labor Sunday
Thirteenth Sunday after Pentecost
Twelfth Sunday after Trinity

September 5
Labor Day

September 11
Fourteenth Sunday after Pentecost
Thirteenth Sunday after Trinity

September 18
Fifteenth Sunday after Pentecost
Fourteenth Sunday after Trinity

September 25
Christian Education Sunday
Sixteenth Sunday after Pentecost
Fifteenth Sunday after Trinity

October 2
World-Wide Communion Sunday
Seventeenth Sunday after Pentecost
Sixteenth Sunday after Trinity

October 9
Men and Missions Sunday
Eighteenth Sunday after Pentecost
Seventeenth Sunday after Trinity

October 9-16
Churchmen's Week

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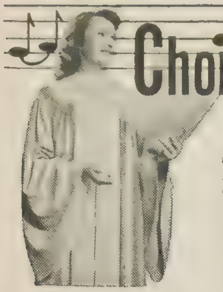

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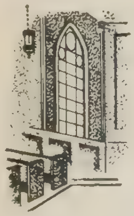

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October 16
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Eighteenth Sunday after Trinity

October 23
World Order Sunday
Twentieth Sunday after Pentecost
Nineteenth Sunday after Trinity

October 30
Reformation Sunday
Twenty-first Sunday after Pentecost
Twentieth Sunday after Trinity

October 31
Reformation Day

November 4
World Community Day

November 6
Twenty-second Sunday after Pentecost
Twenty-first Sunday after Trinity

November 13
Stewardship Sunday
Twenty-third Sunday after Pentecost
Twenty-second Sunday after Trinity

November 20
Thanksgiving Sunday
Twenty-fourth Sunday after Pentecost
Sunday next before Advent

November 24
Thanksgiving Day

ADVENT AND CHRISTMASTIDE

Advent is the time of expectancy. Christmastide is the time of fulfillment. This is a season for high adventure of the soul as we await love's great adventure into the life of mankind in the person of Jesus Christ. Truly this is a time for a spiritual pilgrimage across the years to the manger in Bethlehem. The words of Phillips Brooks are never more true than in the Advent and Christmas season: "The hopes and fears of all the years are met in thee tonight." Let your sermons lift up human need, God's concern, and God's answer in Christ the Lord.

ADVENT

November 27
First Sunday in Advent

December 4
Second Sunday in Advent

December 11
Universal Bible Sunday
Third Sunday in Advent

December 18
Sunday before Christmas
Fourth Sunday in Advent

CHRISTMASTIDE

December 25
Christmas Day

December 31
New Year's Eve (Watch Night)

1961

January 1
Festival of the Christening
Sunday after Christmas

January 1-8
Universal Week of Prayer

January 5
Twelfth Night: Epiphany Eve

EPIPHANY

Here is the season of the year when children of light rejoice in what the light of men reveals to them about the nature of God. There is always the danger that in the emphasis upon the doctrines of the good news we may fail to take advantage of the enthusiasm fostered by the Christmas season to get some plans set for the special program of revival that can lead into a more meaningful Lenten and Easter experience This is a good time for the expansion program. The winter season finds more people at home and available for committee work. Let this be a time of personal responsibility for the sharing of the good news in friendly visitation.

January 6
Epiphany

January 8
First Sunday after Epiphany

January 15
Missionary Day
Second Sunday after Epiphany

January 15-21
Church and Economic Life Week

January 22
Third Sunday after Epiphany

January 29
Fourth Sunday after Epiphany

January 29—February 5
Youth Week

February 2
Presentation of Jesus in the Temple

February 5
Fifth Sunday after Epiphany

February 12
Race Relations Sunday
Sixth Sunday after Epiphany

LENT

Lent is the ideal time of the year for a critical examination of our personal devotional life. It is a time for standing beneath the cross, in its shadow, and taking a look at the needs of men from the vantage point of Calvary. Lent is the time of preparation for the coming of new spiritual insights and vigor. The decision made in the wilderness of temptation sets the background for personal decision as well. In your preaching lift up the great challenges to personal devotion in the face of mounting confusion and apprehension in the life of man in these times.

February 15
Ash Wednesday

February 17
World Day of Prayer

February 19
Universal Day of Prayer for Students
First Sunday in Lent

February 19-26
Brotherhood Week

February 26
Second Sunday in Lent

March 5
Third Sunday in Lent

March 12
Fourth Sunday in Lent

March 19
Passion Sunday

March 25
The Annunciation

March 26
Palm Sunday

March 26—April 1
Holy Week

March 30
Maundy Thursday

March 31
Good Friday

April 1
Easter Eve

EASTERTIDE

"Great is the Lord, and greatly to be praised" is the theme for the season called Eastertide, which starts on Easter Sunday and moves through to Pentecost, or, as it is called in the liturgical calendar, Whitsunday. This is the time for reliving with your people the great beginnings of the church. It is a good time for a membership instruction class for new members or for a series of sermons on the responsibilities of each member of the church which is the body of Christ, alive and working in the world. Keep the power of the risen Lord at work in his people.

April 2
Easter Day

April 9
Youth Sunday
First Sunday after Easter

April 16
National Christian College Day
Second Sunday after Easter

April 23
Third Sunday after Easter

April 30
Fourth Sunday after Easter

May 5
May Fellowship Day

May 7
Rural Life Sunday
Rogation Sunday

May 7-14
National Family Week

May 11
Ascension Day

May 14
Festival of the Christian Home
(Mother's Day)
Sunday after Ascension Day

WHITSUNTIDE

This is the last great season of the year. It starts on Whitsunday, which is also called Pentecost, and continues through the last Sunday in July. This season can be a wasted one of coasting and waiting for vacations. It need not be, and should not be. This is a time when the young people finish a part of their educational experience, when some of them complete their preparation for life's labors and enter into responsible citizenship in the society of the world. This is also a good time for finishing instruction in citizenship for the building of the kingdom of God and beginning plans for the year ahead. A very fine idea is to set a prevacation planning retreat for sometime in the month of July. It is also a good time to remind the people that they might check up on their support of the church and plan to pay their

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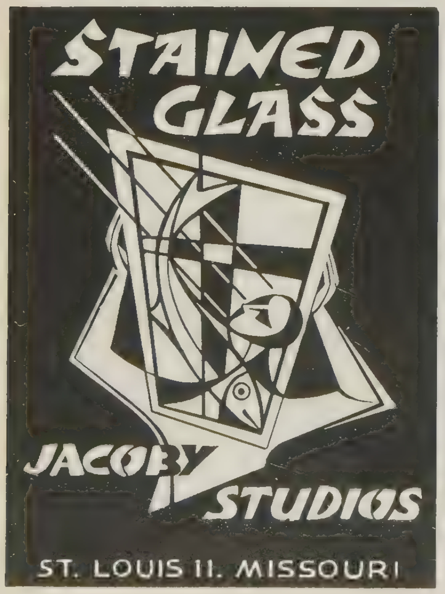

pledges for vacation Sundays before they go away. This is a time when the Holy Spirit may set before us great dreams and deep dedication. Plan your vacation here, and plan vacation services, but do not lose sight of the harvest ahead.

May 21
Whitsunday (Pentecost)
Christian Unity Sunday

May 28
Memorial Sunday
Trinity Sunday
First Sunday after Pentecost

May 30
Memorial Day

June 4
Second Sunday after Pentecost
First Sunday after Trinity

June 11
Children's Day
Third Sunday after Pentecost
Second Sunday after Trinity

June 18
Father's Day
Fourth Sunday after Pentecost
Third Sunday after Trinity

June 25
Nature Sunday
Fifth Sunday after Pentecost
Fourth Sunday after Trinity

July 2
Independence Sunday
Sixth Sunday after Pentecost
Fifth Sunday after Trinity

July 4
Independence Day

July 9
Seventh Sunday after Pentecost
Sixth Sunday after Trinity

July 16
Eighth Sunday after Pentecost
Seventh Sunday after Trinity

July 23
Ninth Sunday after Pentecost
Eighth Sunday after Trinity

July 30
Tenth Sunday after Pentecost
Ninth Sunday after Trinity

PREACHING THROUGH THE YEAR

(continued from page 67)

enough," and writes gratefully of two little books that opened new doors of spiritual insight. Our forefathers made the Bible their chief literature; their souls were saturated with it; its great passages undergirded their faith in general, their belief in immortality in particular. We, their descendants, will be wise to turn to the same divine library.

4. Take fresh hold of the truth celebrated at Easter, the resurrection of Jesus. What else can explain the transformation of the disciples from despair to exultation, the birth of the church and its survival and growth despite opposition, the observance of the first day of the week, the conversion of many priests who knew everything that could be said against the new faith, the conversion of Saul, a persecutor of the church? These and other evidences for the resurrection are presented persuasively by James Martin in a recent book, *Did Jesus Rise From the Dead?* (Associated Press).

5. Live now in a fellowship with the heavenly Father we know in Christ. A nurse, trying to encourage an elderly woman who had great fear of death, succeeded at last when she led her to feel that God's arms were around her here and now. This is immortality. It is through a larger experience of God as Jesus revealed him, for when we become certain of God in this present life, we have a solid foundation upon which to believe our fellowship with him will not be broken by the incident men have always called death.

Paul wrote about "our Savior Christ Jesus, who abolished death and brought life and immortality to light through the gospel." He did it by assuring his disciples he was still alive, by leading them into a new kind of life now, with more vivid awareness of God.

April 9

THEN HE OPENED THEIR MINDS

Hymns: Ye Servants of God—Have Thine Own Way, Lord—Savior, Thy Dying Love
Lesson: Luke 24:28-49
Text: "Then he opened their minds to understand the scriptures, . . ." Luke 24:45

Here in our text are words about the risen Christ that stir our imagination. Only as his mind enlightened their minds did the disciples come to understand the Scriptures. Let us look at their experience, for it can help us to enter more fully into the larger mind it is our privilege to enjoy as Christians.

1. When Jesus began to talk about rejection and suffering for himself, Peter protested vigorously. Suffering for the Messiah? He couldn't see it that way! But in the light of the cross and the resurrection, the disciples saw from the Scriptures that suffering was the way of God for his chosen one to become man's Redeemer. In the same revealing light our minds are opened to see the place of sacrifice in human life and history. Every great benefit goes back to somebody's sacrifice, and this is supremely true of all we owe to Christ the Savior.

2. "Whoever would be great among you must be your servant." (Mark 10: 43) It wasn't easy for the disciples to open their minds to this new idea of taking the lowest places. Even today our minds do not open easily to the idea of serving others instead of being waited on by them. Yet the evidence increases that Jesus was absolutely right, and that if we want to get real satisfaction out of life, we'd better get busy doing thoughtful, helpful things. An elderly man, retired, found a new world opening to him as he rendered small services.

3. In Jesus' time official religion paid much attention to outward acts like washing the hands in particular ways, not for cleanliness or hygiene, but for ritual purposes. God's real concern, as Jesus saw it, was the inner spirit and thinking of a man. It took time for early Christians to open their minds to this great truth. Still today many suppose worship isn't true worship unless it is carried on in a certain way. But worship can be acceptable to God under varied forms, since inner spirit is always more important to him than form.

4. The death of Jesus had plunged his disciples into deepest gloom and despair. It seemed to be the end of everything they had hoped and dreamed. But now they knew with glorious certainty that the one they had followed was not a dead leader but the living Lord. It made a tremendous difference. They became new men of amazing courage. It always makes a difference when we allow the risen Christ to open our own minds to the eternal prospect. Here are words packed with assurance for everyone: "Because I live, you will live also." (John 14:19)

5. The disciples also saw opening before them the great privilege of sharing the good news that was now their supreme possession. With minds open to the wonder of Christ they went forth with their message, the result being the remarkable spread of Christian faith in the first century. In every century since, followers of Christ haven't been content merely to enjoy the gospel; they have gone out to other lands to share it widely, convinced that here was something men everywhere desperately

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needed, a conviction we may well share today.

April 16

NOTHING CAN SEPARATE US FROM GOD

Hymns: O Could I Speak the Matchless Worth—O Love That Wilt Not Let Me Go—Take the Name of Jesus With You
Lesson: Romans 8:28-39
Text: "I am sure that neither death, nor life, . . . will be able to separate us from the love of God in Christ Jesus our Lord." Romans 8:38, 39

Nothing can separate us from God. This is the thrilling assurance Paul has for us in Romans 8:38, 39. He wrote on the basis of personal experience in many a troubled hour. To acquire such faith is the best preparation in youth for days to come. To live in this faith gives us inner peace, outer poise.

1. Paul puts first what we would put last. He is certain death will have no effect upon God's love for him. He implies that if faith can deal with this fact, it can deal with anything we are likely to encounter. So to know the living Christ that we share even a little of Paul's confident faith is the greatest builder of morale anyone can know. It makes a vital difference here and now. To believe we live forever puts a new tone and quality into life. It renders easier some difficult decisions. Nobody wants to sew diamonds on tissue paper!

2. "Neither death nor life," says Paul. Life does terrible things to us. This Paul knew to a degree far greater than we will ever know. He talked of the hard things he had already endured and that still threatened him—tribulation, distress, persecution, famine, peril, sword—and in the same breath called attention to the means of victory: "In all these things we are more than conquerors through him who loved us." To remember Christ, his suffering, God's love revealed in him, enables us to meet trouble and not be separated from God by it.

3. Paul was also sure that no powers outside a man's life could separate him from God. He mentions angels, principalities, powers, representing three ranks of angels often thought to be hostile to man. Not even jealous angels, says Paul, can separate man from God. Height and depth are astrological terms, referring to the time a star is at its zenith or at its lowest point. Some people still think the position of the stars at time of birth determines temperament and destiny. Paul says the stars are powerless to separate us from God.

4. Paul also refers to "things present" and "things to come." Nothing that now exists in the world as we know it can become a barrier to God. Here and now, right where we are, in our present predicament, we can experience something of the wonderful truth, "We know that in everything God works for good with those who love him." Physical handicap is a common problem. Very few of us have all the bodily energy we need, and our limitations increase with the years. But what can be done despite handicap, with God's help, has been shown repeatedly.

5. The more we experience God's presence and power in the present, the more confident we can be about the future. The assurance of God's aid is also for the things we do not know about because they are ahead of us. Anxiety about the future, worry about tomorrow —how many of us are involved in uncertainty! But God's all-embracing providence didn't stop functioning yesterday; it is always working, seeking to lead men into finer life, into a more cooperative social and international order. We cannot "drift beyond his love and care."

"Nor anything else in all creation" are climactic words of Paul. They reach out to all time and space. They cover anything and everything known or yet to become known. Such faith we all need for courageous living. Is this your faith—that nothing can separate us from God?

April 23

MASTERING FEELINGS OF INFERIORITY

Hymns: God of Grace and God of Glory—Go Forth to Life, O Child of Earth—Jesus, Still Lead On
Lesson: Exodus 3:1-12
Text: "I will be with you; . . ." Exodus 3:12

Do you ever say, "This new problem, this added responsibility, is too much for me"? Moses had such feelings of inferiority. Few men have felt less fitted for large responsibility than Moses felt when God called him to lead his people out of bondage. You can read about him in Chapters 3 and 4 of Exodus.

1. Ask yourself, first, "Does this feeling of inferiority tell the truth about me?" Moses' inferiority feeling didn't tell the truth about him, for he was experienced in the ways of the desert and had developed qualities of character that would make him a strong leader. In fairness to yourself, remember your own training and experience. Remember, too, that you have possibilities of further development. Not all Moses' abilities found expression in his shepherding. Other abilities would show themselves only when he undertook a demanding task.

2. Even with real handicaps it is possible to do much with your own elements of strength. Probably Moses was right when he spoke of himself as slow of speech. This would be a limitation, for a leader should be able to present his cause eloquently. But Moses had other capacities for leadership that more than qualified him for the work God had for him to do. Get busy doing the things, perhaps the one thing, you can do well, for a growing sense of accomplishment, even in a small area, has enabled many and will help you to master feelings of inferiority.

3. Your inferiority feelings can provide valuable stimulus to success. God can often do more with a man or a woman who is aware of personal limitations. It was probably just as well that Moses was not too assured of his personal powers when he faced the call to leadership, since failure awaits those who are overconfident as well as those who are unconfident. A church school teacher or superintendent may be better for feeling not fully equal to the responsibility—if that realization leads one to seek better ways of doing the work.

4. Learn to think less of yourself and more of people you can help. Hundreds of persons, pitying themselves and fearing failure, have been surprised at what they could do at the call of human need. How true this was of Moses! God was talking to him in familiar terms when he described the bondage of his people in Egypt. When Moses responded to God's call to be their deliverer, he found new powers at work within him to do what needed to be done. As he forgot himself for others he found his own energies were released, concentrated, directed.

5. Have faith in God, who is the loyal helper of his servants. "Who am I that I should go to Pharaoh?" asked Moses. "I will be with you," was the instant reply of God. With that assurance Moses became one of the great leaders of all time. The same assurance, heard by other men and women as they stood hesitant before demanding situations, has enabled them to become strong where they thought they were weak, competent where they feared they would be ineffective. A similar sense of God's helping presence will release your powers, too.

April 30

HOW TO KEEP YOUNG IN SPIRIT

Hymns: Ancient of Days—The Lord Is My Shepherd—Jesus Is All the World to Me
Lesson: 2 Corinthians 4:7-18

Text: "Though our outer nature is wasting away, our inner nature is being renewed day by day." 2 Corinthians 4:16

"Wouldn't it be nice if we could grow younger instead of older?" So we may reason as we grow older. It is hard to find our physical powers declining. But this remains true: "Though our outer nature is wasting away, our inner nature is being renewed day by day."

1. In this matter of aging, as in reacting to the unpleasant things that happen to us at any age, it is helpful to realize how great the difference can be between what happens to us outwardly and what takes place inwardly. Paul wasn't exempt from the aging process. But he found himself inwardly refreshed and restored. He kept young in spirit. Paul and John Quincy Adams would have understood each other. Recall how, at the age of eighty, Mr. Adams said, "John Quincy Adams is very well, thank you, but the house he lives in is sadly dilapidated."

2. When we learn to make this valuable distinction, it is easier to see that advancing years have their compensations. Dr. Mary Woolley in her seventy-fourth year said:

> **As you grow older, you accumulate a great many things that young people can't have—not only experiences but so many delightful memories and associations. There is a certain deepening. You learn to discount the trivialities, and cherish the things that endure. You realize the enduring friendships, the beauties of life, the fine things people do that can't be taken from you.**

3. To keep young in spirit we need to live with the confidence and trust that come from looking, as Paul did, "to the things that are unseen." He was sure that nothing could separate him from the love of God in Christ, neither "things present nor things to come." (Romans 8:38) This assurance of God's continuing aid and interest should help us to accept middle age and old age as part of the divine order. Here we come upon a curious fact—"that one of the secrets of perpetual youth is the willingness to grow old naturally and gracefully."

4. To keep young in spirit we must retain an eagerness for new knowledge and new experiences instead of allowing our mental horizon to contract. How eager Paul was for new experiences. He wanted to preach at Rome, and beyond Rome he dreamed of Spain. The moment we stop learning, the moment we lose interest in new experiences, that moment we begin to grow old. We can stop being young in mind before we stop being young in years, just as we can continue being young in mind long after we have grown old in years. An eager, active mind need never age.

5. To keep young in spirit we must remain alert to the needs and interests of other people. A self-centered person is never really happy at any age. How keen was Paul's interest in other people. "I long to see you," he wrote to Roman Christians, "that I may impart to you some spiritual gift to strengthen you." (Romans 1:11) A youthful spirit of eighty-five, giving his prescription for happiness, said, "Be kinder to everybody than anybody can be to you. Living by that rule, I do not act like an old man." Begin to live this way when you are young, and you will be happier all your days.

Paul lived in the light of eternity. Anything that happened to his body could be described as "this slight momentary affliction" because of that eternal prospect. "For we know that if the earthly tent we live in is destroyed, we have a building from God, a house not made with hands, eternal in the heavens." (2 Corinthians 5:1)

May 7

CONGRATULATE ME, I'M RICH!

Hymns: My Father Is Rich—There's a Wideness in God's Mercy—Blessed Assurance, Jesus Is Mine
Lesson: 1 Corinthians 1:4-25
Text: ". . . in every way you were enriched. . . ." 1 Corinthians 1:5

"Congratulate me, I'm rich!" All Christians have ample cause to say that to each other. We have the word of Paul for it, as he writes of "the grace which was given you in Christ Jesus, that in every way you were enriched in him." Our ship has come in; we have "struck it rich"; we have spiritual wealth.

1. First of all and basic to all else is our companionship with Christ: "You were called into the fellowship of his Son." In Jesus we find the most appealing person in all history; it is wonderful to know him. We cannot conceive of anyone who would more completely fulfill the Hebrew expectation of a deliverer, the Messiah. To call him the Son of God is fitting and appropriate. "He's his father all over again," we say of someone. So we feel in the presence of Jesus. No thought of God is complete until we have said, "God is like Christ."

2. When we know Christ, we have the knowledge that matters most for time and eternity. "You were enriched in him with all speech and knowledge." More satisfying than any answers to our questions the unaided human mind has devised is the knowledge we have in Christ. "What is man?" we ask. "See what love the Father has given us that we should be called children of God; and so we are" is the answer in 1 John 3:1. What is life for? "Man's chief end is to glorify God and to enjoy him forever" is a classic answer based on New Testament faith.

3. In Christ we experience an enhancement of our abilities. "You are not lacking in any spiritual gift," Paul reminded Corinthian Christians, thinking of the new powers at work in them. Look at Peter, the fisherman. Jesus saw in him ability for bigger things; now he has one of the most honored names in Christendom. Look at Matthew, the tax-collector, writing nothing more important than receipts. But he was to write the great Gospel which bears his name. With Christ latent abilities do come to light; we can do more things and better things.

4. Christ is the surest source of strength in any time of need. He "will sustain you to the end," said Paul. We may be compelled to live and work in difficult situations. It isn't easy to persist, to endure, to keep up courage. We need a feeling of sustainment. It is part of the spiritual wealth we have in Christ that such sustainment is available as we practice the presence of God, seeking his counsel and strength in everything we do. So one man found it possible to be happy in an undesirable place, because he felt the nearness of God.

5. There is another element in our spiritual wealth—confident hope. "As you wait for the revealing of our Lord Jesus Christ," Paul said; then he spoke of being "guiltless in the day of our Lord Jesus Christ." He was thinking of the Christian life in the setting of last things. He was confident that when Christ appears and judgment begins, the man who knows Christ can meet it unafraid, because he is clothed in merits not his own but those of Christ who gave himself for him. This eternal hope gives substance and strength to all lesser hopes.

May 14
(Mother's Day, or Festival of the Christian Home)

THE PROTECTING LOVE OF PARENTS

Hymns: For the Beauty of the Earth —Now Thank We All Our God—O Happy Home, Where Thou Art Loved
Lesson: Matthew 2:13-23
Text: "And he rose and took the child and his mother by night, and departed to Egypt, . . ." Matthew 2:14

This message for Mother's Day was suggested by a picture, "The Flight to Egypt," by Madame Buffet. It portrays the holy family about to begin the long journey. Concern is written on the faces of Mary and Joseph. Here is real insight into parental love, a truth not only for Christmas but also for Mother's Day.

1. Here we see to what lengths parents will go to safeguard the physical welfare of their son or daughter. Every mother and father knows something about the feeling of Mary and Joseph as they set forth on the long journey to Egypt. Only one thing counts—the safety of the child, the restoration to health after contagious disease or accident. During hospitalization how much time parents, especially mothers, spend in going to see that son or daughter. In times of illness the burden of work usually falls heaviest upon mothers, although fathers aren't exempt.

2. Emergencies pass, normal conditions return for parents today as they did for Mary and Joseph. Under these normal conditions there is ample opportunity to surround children with parental love. Indeed, the type of training a child receives determines to a large degree his success or failure in meeting life's situations. Discipline that is firm but not unduly strict, love that is ready to help but not oversolicitous, guidance that is certain even while children are taught to make their own decisions—here is real parental protection.

3. Think of Christian education. The protecting love of Mary and Joseph for the growing Jesus included religious training. It began in the home, and that is still the place to begin. It continued in the synagogue school. Parents give valuable cooperation by seeing that their children are regular in attendance at church school. Mary and Joseph went with Jesus to the synagogue services. Wise parents today will be seen in church with their children, giving them the stimulus of their own example, the inspiration of shared Christian experiences.

4. In their desire to protect their children parents often realize that their own human love is not enough; they call upon God to work mightily for their sons and daughters. When Jesus stayed behind in the temple and his parents searched for him, we may be sure that in their anxiety they sought God's wisdom and direction. One mother tells how she prays for her children whenever she feels concern for any one of them. She seeks to wrap each one in a cloud of divine light and power. In many instances this is all she can do, but what is more important?

5. The time comes for all parents when they can no longer go with their children and personally protect them. They must allow them to take their lives into their own hands and perhaps do things contrary to the parents' deepest desire. All that remains is for parental love to stand by, still desiring the best for that son or daughter, persistently praying for it, trusting early instruction will not be entirely without effect. Good Christian training is never lost. In the vast majority of instances it produces tomorrow's faithful parents and citizens.

WHITSUNTIDE

May 21
(Pentecost)

PENTECOST, BIRTHDAY OF THE CHURCH

Hymns: Come Thou Almighty King—Breathe on Me, Breath of God—'Tis So Sweet to Trust in Jesus
Lesson: Acts 2:1-21
Text: "And they were all filled with the Holy Spirit. . . ." Acts 2:4

Everybody likes to celebrate his birthday. Today we celebrate the birthday of the Christian church. Another name for this greatest of birthdays is Pentecost. It always comes fifty days after Easter. On it we remember how fearful men and women suddenly, by a great experience, became confident and bold.

1. The church began with a thrilling conviction that Jesus had conquered death. Misguided religion, betrayed loyalty, and political expediency combined to crucify Jesus. The cross seemed to the disciples to be the end of everything. But here is Peter at Pentecost saying, ". . . this Jesus, you crucified . . . . But God raised him up, having loosed the pangs of death. . . ." (Acts 2:23, 24) Out of defeat came victory, and with the victory the church sprang into existence. Because Jesus defeated death, we believe he will never finally be defeated by anything.

2. The church began in a new and more wonderful revelation of God. It was God who had been at work in the life of Jesus, who had raised him from the dead, who had thwarted man's evil intention. This means that if we want to know what God is like, we have only to consider what he did in Christ. "He who has seen me has seen the Father." (John 14:9) God is the Creator—great thinker, great designer, great architect. Yes, but when at Pentecost we think of God as Christlike, we get the deepest, fullest picture of him—as powerful goodness, seeking love.

3. The church began in a new and more wonderful experience of God's presence and power. "You shall receive power" had been the promise of the risen Christ. (Acts 1:8) Now that power had come. It turned the disciples' fear into fortitude, their cowardice into courage, their weakness into strength. They reasoned that if God could raise the crucified Jesus, he could do anything for them. It is wonderful to find this Pentecostal faith for ourselves, to believe in a Christlike God who is ready to work mightily within us for all good things.

4. The church began with an enthusiasm and joy which sprang directly out of what the disciples knew of God in Christ. They were so happy that Peter had to defend them against the charge of being "filled with new wine"! It is thrilling to be a Christian, to know Jesus, to see in the cross God's love, to know there is Easter morning. Is it because we take Christian privileges so much for granted that we aren't happier? Are we afraid of being thought queer if we display our feelings? We show enthusiasm about other things; why not about our faith?

5. In a crooked generation, with many restless and dissatisfied people, Peter urged everyone to repent and turn to Christ for spiritual direction, ample power, abiding joy. This, too, is the Christian message for our time. Look at Christ, victorious and living; with the help of the New Testament linger in his presence long enough to catch his spirit, and "little by little, in terms of your problems as they arise, he will guide you into a life that is as different from the life of an untoward generation as a straight line is from a crooked one."

May 28
(Memorial Sunday)

WHAT DO THESE STONES MEAN?

Hymns: God of Our Fathers—O God, We Pray for All Mankind—Lead On, O King Eternal
Lesson: Joshua 4:1-9
Text: "These stones shall be . . . a memorial for ever." Joshua 4:7

"What do these stones mean?" When children of coming generations asked this question, they would be told how their people had once crossed the Jordan and how Joshua had erected a memorial. Men have continued to erect memorials to preserve the memory of stirring events, of outstanding persons.

1. Think, first, of stones erected by families in memory of departed loved ones. Old epitaphs often reveal pathos and wisdom, sometimes touched with humor. Here are wise words of one old epitaph: "What we have, we have. What we are, we owe. What we will be, remains. Praise God!" Not even death can rob us of Christlike character, the memory of good deeds done. What we have become is due to parents and friends, to a great company of people before us and around us. Our knowledge

of the coming life is small; we trust God to keep us in his loving care.

2. Out in the Black Hills of South Dakota there is "the shrine of democracy," four portraits of national figures cut from solid rock. Each one deserves to be remembered every Memorial Day. Washington is there because of his integrity, without which no individual or nation can be strong. Jefferson is there because of his belief in democracy, the ability of average men to govern themselves. Theodore Roosevelt is there because he worked for clean government and the square deal. Lincoln is there because he put statesmanship above politics.

3. Aren't there heroes of peace whose deeds deserve to be gratefully remembered? Despite the increase of safety devices and the taking of known precautions, peaceful pursuits still have their dangers. Think of miners swept away by an explosion, railroaders involved in accidents, air pilots and stewardesses lost in a crash, firemen crushed beneath collapsing walls, physicians and nurses succumbing to diseases they were investigating or combating. The graves of such heroes of peace might well be decorated along with the graves of our war heroes.

4. The church has its own reasons for observing Memorial Day. There are notable memorials to important persons and events in Christian history. We might visit the Roger Williams monument in Providence, honoring a man whose convictions about freedom were eventually built into the law of the land. At Williamstown in Massachusetts we can see the Maystack monument commemorating missionary pioneers. At Amherst in Burma stands a memorial stone marking the grave of Ann Hasseltine Judson, devoted wife and helper of a great Baptist missionary.

5. What do these stones mean? This question cannot be asked about many persons and events because no memorials were erected and the names have been forgotten. Who was the first man to shape a tool? to produce fire? to plant wild seeds? to domesticate an animal? to find and fashion copper or iron? Nobody knows! A memorial could well be erected for unknown Christians who helped to shape creeds, to paint pictures of Christ in the catacombs, to write hymns, to become missionaries, for the humble forgotten Christians of every generation.

June 4

THE MOST IMPORTANT THING YOU CAN DO

Hymns: Holy, Holy, Holy—Spirit of God, Descend Upon My Heart—A Parting Hymn We Sing
Lesson: Psalm 84
Text: "I was glad when they said to me, 'Let us go to the house of the Lord!'" Psalm 122:1

Worship is the most important act in which you can engage, the recognition of God both in private prayer and in public worship. "Isn't this rating worship rather high?" you ask. No, it isn't, not when you think of it in terms of the definition given by the late Archbishop of Canterbury, a brilliant Christian thinker.

1. "Worship," he said, "is to quicken the conscience by the holiness of God." One of our most wonderful possessions as human beings is conscience, the feeling deep within us that urges us to do this, to avoid that. But your conscience is like a watch. It needs frequent adjustment, correction by a central standard. In worship we bring our conscience before the holiness of God as the Bible reveals it. So to have our conscience restored to good working order can mean the difference between happiness and unhappiness for ourselves and others.

2. To worship is "to feed the mind with the truth of God." We have been given minds with which to think, but to think properly we must have the truth, the real facts. In a world where there are many things to make us question the goodness of life and the reality of God, we need frequent reassurance that faith is truer than doubt, that while evil is present there is greater good, that we do know Christ in the wonder of his life and death and living spirit, and in knowing him we know what is most worth knowing for time and eternity.

3. To worship is "to purge the imagination by the beauty of God." Perhaps this is why many people say they feel cleaner when they leave the house of God. So much that we see and hear is cheap and trivial. Much we read is darkened with distrust. We come to church with our minds littered with thoughts that are unworthy of children of God. There we find the beauty of God in Christ that cleanses our thoughts, lets in the light of heaven, reveals the loveliness of Christian virtues.

4. To worship is "to open the heart to the love of God," as it is revealed supremely in the cross of Christ. "If God is for us, who is against us? He who did not spare his own Son but gave him for us all, will he not also give us all things with him?" (Romans 8:32) To have this assurance of God's care is the most encouraging thing in life. It includes God's pardon when we do wrong and his help when we yearn to become a better person. It includes God's aid and rest when we encounter trouble and feel the burden of life.

5. To worship is "to devote the will to the purpose of God." Worship doesn't end when we sing our last hymn and leave the church. It continues as we go home and seek to be better husbands and wives, as we go to school and try to be better pupils, as we go to work and do our work well. It continues as we throw our influence against what is false and wrong, and support what is true and right in our community life. There is nothing more beautiful than Christlike character; this should be reflected in those who profess their faith in Christ.

June 11
(Children's Day)

CHILDREN AFLOAT ON THE SEA OF LIFE

Hymns: Rejoice, Ye Pure in Heart—Savior, Like a Shepherd Lead Us—Just as I Am, Thine Own to Be
Lesson: Exodus 2:1-10
Text: ". . . she named him Moses, for she said, 'Because I drew him out of the water.'" Exodus 2:10

Recall the familiar story of how Moses as a baby was laid in a basket and placed among the reeds at the river's brink. Beyond its sheer human interest it echoes truths and faiths that are not only matters of history but part of ongoing life. It puts in vivid light some important things about children in our homes today.

1. God often chooses the leaders of tomorrow from among lowly folk today. Here we see how a child from a captive Hebrew family slipped through Pharaoh's net to become the deliverer of his people. Another infant saved by his mother in time of war became Verdi, composer of *Aida* and *Rigoletto*. Who would have recognized the little boy running around Stratford-on-Avon as Shakespeare, the greatest English dramatist? This fact that among us may be a great leader of tomorrow lends fascination to teaching both in public school and in church school.

2. Between the lines of the old story we sense the anxiety of parents in every time and place as they realize the dangers their children must face on life's troubled sea. Imagine the feeling of Moses' mother as she set him afloat in that basket. How understandable it was for Sir Austin Feverel who "wished to be providence to his son." But the farther one's child moves from infancy, the less one can do for him. He is a distinct personality with mind and will of his own, and who knows what he will do and become, whether for good or ill?

3. The story reminds us, however, that no matter how perilous the sea of life may be, there is a providence that cares for children. This truth isn't argued. It

is illustrated. It appears to be a coincidence that Pharaoh's daughter came to bathe at the right time, at the right place, but through apparent coincidence the providential care of God was working. That God does guard and guide his own is the conviction that underlies our action as parents in bringing our little ones to church for dedication. There are means of grace in and through the church.

4. In the old story we see at work one of God's most effective means of surrounding children with a kindly providence. When the daughter of Pharaoh saw the child and heard him cry, she took pity on him. Is there anything that touches human feeling so quickly and surely as the cry of a baby? In response to that cry many agencies have arisen to render aid that is not merely human in origin but has God's providence behind it. Think of adoption agencies, clinics and hospitals, free public schools, welfare organizations, scout troops!

5. The old story bears witness to a fact written large in human experience—the importance of parental care. It was the mother of Moses who conceived and set in motion a bold plan for his protection. In the early, formative years there is much every parent can do. Of greatest significance is sharing in the fellowship of the church, surrounding our children with a community of faith, so guiding them that they will grow up knowing and loving Jesus, the Friend of children, and wanting to accept him in due time as personal Savior and living Lord.

June 18
(Father's Day)

AN ANCIENT FATHER'S SACRIFICIAL LOVE

Hymns: Come, Thou Almighty King—Father, in Thy Mysterious Presence—Lord, Speak to Me
Lesson: Genesis 22:1-14
Text: ". . . 'Take your son, your only son Isaac, whom you love, . . .' " Genesis 22:2

It is an intense and gripping story that appears in Genesis 22:1-14, telling how Abraham felt called of God to sacrifice his only son. It we inquire how Abraham came to have this feeling and how he was finally restrained from his purpose, we shall learn a good deal about life and religion and God.

1. Here, then, is a father who, above all other voices, was most attentive to the voice of God. "God said to him, 'Abraham!' And he said. 'Here am I.' " In Bible language, in ancient Hebrew ways of thinking, "to have a deep conviction is to hear divine voice." Abraham had been thinking deeply about God and what he rightfully expects of a man. If we do not hear God speaking to us, it isn't that God doesn't talk to men as he once did, but that we haven't the eagerness of Abraham to listen for what God has to say.

2. In Abraham we meet a father who felt God was putting him to the test. He felt highly favored of God, but was his faith big enough for sacrifice? Perhaps we have wondered, when everything has been going well with us, how we would react to sudden trouble. Could we meet the test with fortitude and courage? Abraham met the test of his faith with finest faith and fidelity. He heard God say, "Now I know that you fear God." No man passes the tests of life without the preparation that comes from faithful living in less strenuous days.

3. Abraham lived in a day when human sacrifice was practiced. There is evidence of it in the Bible. As he saw fathers of other religions sacrifice their sons, he came to feel that he should hold nothing back from his God. But even as his hand was raised to slay his son at the altar, his conscience heard a new word of God. Sacrifice of an animal would be an acceptable substitute. In time, of course, men came to see that God is no more interested in animal sacrifice than he is in human sacrifice. What he wants is man's love and loyalty.

4. In due time Jesus came, and at last gave his life on the cross. Seeking to describe their new experience of God in him, Christians said that in the death of Jesus they could see God acting on the plane of man's own most heart-rendering devotion—God yielding up his Son to redeem the world. (John 3:16) This is the gospel, the good news of God's grace in Christ. Before the cross multitudes have been chastened into penitence, awakened to gratitude, stirred to fresh hope, inspired to new devotion, saying, "Love so amazing . . . demands my soul."

5. When Abraham saw the ram caught nearby and used it for a sacrifice, he called the place by a name which means "God will see" or "God will provide." Here is an ancient word to encourage us when we feel we've reached the end of our rope, not knowing what else to do. This is the time to remember that "man's extremity is God's opportunity." Dr. Russell H. Conwell's story of the building of the Baptist Temple in Philadelphia years ago is filled with instances of how divine help can come at the moment of man's greatest need. That may be your experience!

June 25
(Nature Sunday)

HE IS LIKE A TREE

Hymns: Praise the Lord, Ye Heavens Adore Him—I Need Thee Every Hour—Majestic Sweetness Sits Enthroned
Lesson: Psalm 1
Text: "He is like a tree. . . ." Psalm 1:3

A tree is a splendid sight as it puts forth new leaves in the spring, as it stands in all its glory in the summer, as it becomes a flaming sentinel in the autumn. The psalmist says the man whose life is deeply planted in the law of the Lord "is like a tree." How does a good man resemble a tree? The answer is helpful.

1. He is like a tree in that he has a source of spiritual refreshment that cannot be exhausted in time of spiritual drought. Out in Indiana there was a tree that flourished even when the leaves of other trees were withering. When it was cut down to make way for a new road, the secret came out: There was a spring of water into which the tree had sent its roots. For the good man the spring will be the Word of God in which he reads, upon which he meditates; it will be habits of private prayer and public worship; it will be friends who also love the Lord.

2. A good man is like a tree in that he keeps growing spiritually. Asked how he kept his vigorous health into advanced years, Longfellow pointed to an apple tree in bloom and said he tried to grow a little new wood each year. The man who chooses the right kind of company is stirred to become a better person himself. He finds the Bible will not let him be content with what he is now, but always urges him on to better things. Think of Paul "straining forward to what lies ahead," answering God's call in Christ, inviting us to be like-minded.

3. A good man resembles a tree because his faith stimulates the recuperative powers God has put within his mind and body. The recuperative power of a tree is remarkable; if the bark is cut or injured, a new covering is grown to heal the scar. In our bodies and minds there is a similar recuperative power—power for recovery from physical illness, power for mental adjustment in discouragement and failure. But this recuperative power works most effectively only when there is vital faith in God, as many have discovered in their own experience.

4. A good man is like a tree in that he becomes outwardly attractive in personality and action. How does a tree become beautiful? Isn't it by taking into itself all the forces of nature? So a Christian "beholding the glory of the Lord" is changed into his likeness. A redcap confessed that he fell short of the standards of Christ. Then be began to practice love in his daily work. Soon he not only felt better but his new

spirit was reflected in his face and in his words. He took delight in telling others what God had done for him.

5. A good man resembles a tree by living usefully toward others and not alone for his own benefit. Many and varied are the services of trees in the economy of nature upon which man is so dependent. It is God's intention that everyone be of some benefit to others, both in the work by which we earn a livelihood and in the unpaid services we render in our free time in church and community. When any labor or service is performed in the spirit of Christ, we are entitled to say with him, "My Father is working still, and I am working." (John 5:17)

July 2
(Independence Day Sunday)

THE WORD OF GOD ABOUT FREEDOM

Hymns: God of Our Fathers, Known of Old—O Beautiful for Spacious Skies—Blest Be the Tie That Binds
Lesson: Galatians 5:1-15
Text: "For freedom Christ has set us free; . . ." Galatians 5:1

A great passage of the Bible with freedom for its theme is the fifth chapter of Galatians. "For freedom Christ has set us free," Paul declares in words that summarize the thought of his entire letter. Here is the noblest discussion of freedom to be found anywhere. It is our Christian Declaration of Independence.

1. The first element in the Word of God about freedom is a true picture of God. "You were in bondage to beings that by nature are no gods," Paul told the Galatians. The god of public opinion, the god of money, the god of self, the god of fear—how many people are in bondage to these false deities. Real freedom begins in our surrender to the heavenly Father we know in Christ. Let go of your sins and failures, your anxieties and fears; surrender your whole self. Out of such surrender will come a sense of release, a new freedom, a new power.

2. The second element in freedom is a simple conception of religion. "Do not submit again to a yoke of bondage," said Paul. His converts had been released from pagan fears and superstitions. They were not to fall into new bondage, believing those who said they couldn't be complete Christians without observing Jewish rites and ceremonies. Christianity is a religion of grace; salvation is by faith, not by keeping rites and ceremonies. A ceremony can be a beautiful expression of faith in Christ, but faith is the most important thing.

3. The third element in the Word of God about freedom is that freedom is never license to do as one pleases. "Do not use your freedom as an opportunity for the flesh," Paul warned. A returned soldier said, "I fought over there to say and do exactly as I please." Here was failure to understand the nature of freedom. There are laws of nature we disregard at our peril. Rules are necessary for living together in a crowded world. Our lives are so interrelated that by doing as we please we can hurt other people, perhaps someone we dearly love.

4. Freedom, therefore, is best used as an opportunity for kindly practice. "Through love be servants of one another," Paul declared. Walter Lippmann once defined freedom as the right to look any man in the eye and tell him where to go. Paul believed freedom is the right to look any man in the eye and hail him as brother. According to a *Reader's Digest* article, American women are discovering this fact, as in amazing numbers they are working in welfare organizations. They learn that "the art of living is the art of giving—yourself."

5. God intends all men everywhere to enjoy true liberty in every area of life. The promise of freedom in Christ isn't confined to one people or area. While Paul was writing about spiritual freedom rather than about political freedom, there is enough dynamite in his ideas to shatter every tyranny. Let men begin to say, "For freedom Christ has set us free," and they will not long remain content either to enslave or to be enslaved. They will see that men born in the image of God and born again in the power of Christ are entitled to freedom.

July 9

COME AWAY AND REST A WHILE

Hymns: O Day of Rest and Gladness—How Gentle God's Commands—Thou My Everlasting Portion
Lesson: Mark 6:30-44
Text: "Come away by yourselves to a lonely place, and rest a while." Mark 6:31

We usually think of Jesus as the vigorous leader calling his followers to sacrificial service for the kingdom of God. But there was another side to Jesus—his gracious concern for his disciples when they were tired and needed rest. "Come away by yourselves to a lonely place, and rest a while," he said.

1. From this thoughtful interest of Jesus in the physical welfare of his disciples we may infer that care of health and strength is a religious duty. Fatigue too long unrelieved does things to us, and they are not good. It makes us more susceptible to worry; it lowers our resistance to illness. Consequently part of the total obligation we owe to ourselves and God is to get adequate rest and relaxation. If the Devil, as we say, takes no rest, maybe that's why he's so devilish! But we are so constituted that rest periods are absolutely essential.

2. Most of us agree that adequate rest is important for physical and spiritual welfare, but how can we get the rest we need? Vacation time comes but once a year; weekends are often busy; there's the daily pressure. Even the plans of Jesus for rest were broken by the appearance of an eager crowd. But the disciples could rest while crossing the lake, while listening to Jesus. Much of our rest must be gotten in such fragments of time—sitting down or lying down for a few minutes whenever we can deliberately fit such rest periods into our schedule.

3. Jesus appreciated the beauty of nature; he often rested himself by turning to spots he had come to love. The older translation refers to " a desert place," but the newer translations have "a lonely place," not devoid of beauty but out of the way, with green grass on which the people reclined to eat, wild flowers no doubt growing freely, with sight of the lake near by and the hills beyond. Close contact with nature as God's handiwork does rest and refresh us. Here is good reason for the vacationing of city folk at the seashore and mountains.

4. The long vacation comes but once a year, but we need vacation experiences often. Jesus relaxed in the company of people; he liked to observe children at play. One housewife stops to read when the grind begins to get her down, afterward wading into her housework. Another woman takes piano lessons as her way to reduce the pressure. Then there is the art of retiring into mental quietness, advocated long ago by Marcus Aurelius. Some have country houses, he said, but one can find tranquillity by turning inward, occupying his soul with high thoughts.

5. No vacation, long or brief, would be complete for Jesus without thoughts of God and his grace in moments of worship and prayer. A businessman finds release from tension by spending two minutes in meditation each morning and afternoon, thinking of God, his presence, his peace and power. The church is a place of rest and renewal. It exists to make us aware of eternal God, waiting upon him in worship that we may "run and not be weary, walk and not faint," to tell us of him who said, "Come to me, all who labor and are heavy-laden, and I will give you rest."

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July 16

WHEN THE WORM TURNS

Hymns: How Firm a Foundation—There Is Never a Day So Dreary—Fight the Good Fight!
Lesson: Isaiah 41:8-16
Text: "Fear not, you worm Jacob, . . . Behold, I will make of you a threshing sledge, new, sharp, and having teeth; . . ." Isaiah 41:14, 15

The Bible has a habit of setting forth spiritual truth in the most striking ways. Could any comparison be more striking than the one in our text—a soft, crawling worm becoming an iron-toothed implement? One can imagine ancient people opening their ears to that, getting the point and being heartened by it. It is a comparison to put iron into our souls, to give us spiritual backbone. Let us see what it means.

1. Plainly these words were addressed long ago to people who lived in fear. That is understandable, for they were Hebrew captives in Babylon, often regarded with contempt, their future uncertain. We are not captives in a foreign land, but we know about fear, how it makes us feel like soft worms crawling in the dust, not knowing where to turn. To this spiritual need the prophet spoke long ago; to it the Bible speaks in our experience today. In words of inspired insight the Bible gives us the truth we need to stand us on our feet again.

2. So it is with our text from Isaiah. The prophet wasn't thinking of a worm in any unworthy sense; it was actually a term of endearment. You feel very small, like a worm? You feel alone, few in numbers? Not so, said the prophet; you are neither small nor alone in God's sight; you are the object of his affection, his purpose. "You are my servant; I am with you; be not dismayed." Reading the words of Isaiah 41:10 over and over again, a woman in great fear was quickly relieved. "I know God; he is my life," she came to say.

3. The love of God the prophet talked about is an active love. "I will help you, says the Lord; your redeemer is the Holy One of Israel!" God is the Redeemer because he will come to the rescue of his captive people, lead them back to their own land. God works redemptively for us—through the healing forces of our bodies, through advancing knowledge, by opening doors in times of trouble. At the cross the truth of God's redeeming action comes to fullest expression. By a costly act on his part in Christ he sets men free from spiritual bondage.

4. Knowing God's love and redeeming power, the worm turns and becomes strong for the overcoming of obstacles. Everyone needs to be spiritually strong. It often takes strength to stand up for our convictions when they are ridiculed, to persist in the right when the crowd is going another way, to resist temptations to lesser ways of life, to stick to simple habits of honesty and uprightness. Men and women in tougher spots than we are ever likely to know have come off victoriously as their ordinary human nature has become strong through faith.

5. That in God's love and continued presence there is power to fight on without fainting and with a feeling of spiritual victory—this is good news. Many have so experienced it. One man, like the ancient captives, was engulfed by doubts and fears. Then the reading of Christian literature turned his thoughts to Christ. In Christ's name he commanded his doubts and fears to leave him. They did leave, and his soul leaped for joy in a peace he found hard to describe. Continuing to read his Bible and pray, he has an abiding peace that is "like liquid joy."

July 23

HOW TO LIVE IN A WORLD OF CHANGE

Hymns: Summer Suns Are Glowing—Great Is Thy Faithfulness—All the Way My Savior Leads Me
Lesson: Acts 10:9-35
Text: "God has shown me that I should not call any man common or unclean." Acts 10:28

There is one unchanging fact of life—change! Life grows and, in growing, changes. The conditions under which we live change. Religion is not untouched by change. The Bible is a sure guide for living in a world of change. Consider Peter's experience in Acts 10 and 11.

1. It suggests that we had better make due allowance for our natural resistance to change. Peter's first reaction to God's invitation to think and act in a new way was, "No, Lord, for I have never eaten anything that is common or unclean." To be sure, some changes ought to be resisted; but we have to be careful lest we set ourselves against some real forward movement of the human spirit, some new purpose of God for Christian thought and action. Peter overcame his natural resistance to change and said, "Who was I that I could withstand God?"

2. Change can wake us up and result in progress not otherwise to be achieved. It isn't pleasant to be tumbled out of a comfortable bed of the familiar by the alarm bell of change, but it is often the only means to larger ideas and richer life. "Truly I perceive that God shows no partiality, but in every nation any one who fears him and does what is right is acceptable to him." What insight into God's grace is here expressed! It took a vision experience to bring Peter from his inherited exclusiveness to this broader, truer conception of God.

3. We may have to feel our way toward the right answer to the question of change, keeping alert to the leading of God and the needs of our particular situation. The meaning of Peter's vision didn't dawn upon him all at once. He "was inwardly perplexed as to what the

vision might mean." The answer came as he responded to the invitation of Cornelius, talked with him, became convinced that although he and his friends were Gentiles, they were entitled to baptism. So to exercise judgment is in God's plan for us.

4. God has placed within us the ability to deal with changing situations. Although Peter at first resisted change and passed through a time of perplexity, he found himself able to deal competently with the new situation. Anyone compelled to make some unexpected or unwelcome change can be encouraged by this fact. Adults facing the compulsion of change should know that middle-aged persons have learning ability almost as great as that of young people at the most favorable ages. All our God-given abilities function best through faith and prayer.

5. To deal adequately with what is changing, we need to get our eyes on the unchanging. Here is the secret of Peter's competence in dealing with change. Turn to Psalm 46:1-3 and share the faith of another man who was no stranger to the fact of change, just as he was familiar with the greater fact of God's presence and power. Remember that "Jesus Christ is the same yesterday and today and forever," always God's Word to man, so that in any situation his spirit will aid in finding the best solution to our problem and power to meet new demands.

July 30

HOW TO RENEW YOUR STRENGTH

Hymns: Unto the Hills Around Do I Lift Up—I've Found a Friend—March On, O Soul, With Strength
Lesson: Isaiah 40:25-31
Text: "He gives power to the faint, and to him who has no might he increases strength." Isaiah 40:29

One of the most helpful passages in the Bible to which a tired person can turn occurs near the end of the fortieth chapter of Isaiah. God "is strong in power," says the prophet, and "he gives power to the faint." He knows our strength is soon exhausted, for "even youths shall faint." Renewal of strength is thus a problem both for young people and for adults.

1. How can we renew our strength? How does God give power to the faint? The prophet replies, "They who wait for the Lord shall renew their strength." Waiting for the Lord isn't feverish activity or clamorous prayer. It is quiet meditation, a receptive spirit. It is waiting for God, trusting his providence, hoping in him. In attending church it means sitting relaxed to receive the inspiration of hymns and Scripture and sermon. It is reading biblical assurances of spiritual resources waiting to be appropriated—through quiet, confident prayer.

2. Waiting for the Lord renews our strength because in thinking about God our attention is turned away from evils of the mind that often fatigue us more than strenuous labor—evils like self-centeredness, fear, resentment, indecision. A man who complained of being tired all the time discovered that his condition was the result of carrying around a load of resentment and self-pity. When he took God into his life, he not only came to a more reasonable attitude toward his situation but also found a new strength for his daily tasks.

3. The promise is that they who wait for the Lord "shall mount up with wings like eagles." The prophet was thinking of the eager expectation of the captives in Babylon as they thought of their approaching release. Nothing seemed too difficult as they looked ahead confidently. There are times when faith puts wings to our souls and we rejoice in our new strength. It may be when we've just accepted Christ and have begun to feel his strength in us to master old weaknesses, to perform our duties with new ease, to undertake new services in the church.

4. "They shall run and not be weary." This new strength through faith isn't a matter of first enthusiasm only. It continues when the going becomes more difficult. The prophet was thinking of the captives rushing about making preparations for their departure. There were so many things to do, but they did them without becoming weary. This feeling of continued strength is most likely to be experienced when in our waiting on the Lord we think of our daily task as a service for God. To work on this high level does help us to "run and not be weary."

5. "They shall walk and not faint." Here is a rich promise of strength through faith to keep plodding along, to keep going even when advanced years slow us down. The journey back to Palestine would be long and hard, and the work of rebuilding the country would be very difficult. Life calls for the ability of many to trudge along year in and year out—parents raising families on modest incomes, church school teachers staying with their classes, men and women doing good work in obscure positions, young people persisting in tough college courses.

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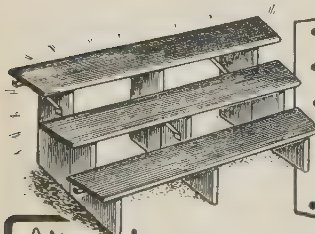

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Handbook of Dedications

The *Handbook of Dedications* has become a familiar department in our annual directory issue. We do not have the space to print services for every occasion each year, so we stagger the programs. If you do not find the service you wish in this directory, turn to the one for 1959, or 1958, or 1957, or even farther back. Readers who save this annual issue from year to year will have a most valuable catalog of useful reference material.

Litany for the Dedication of a Hospital[1]

MINISTER: In the name of the Father, and of the Son, and of the Holy Ghost.

PEOPLE: Amen.

MINISTER: Our help is in the name of the Lord,

PEOPLE: Who made heaven and earth.

MINISTER: Our Lord Jesus said, Come unto me, all ye that labor and are heavy laden, and I will give you rest.

PEOPLE: Take my yoke upon you, and learn of me; for I am meek and lowly of heart, and ye shall find rest unto your souls.

MINISTER: When the even was come, they brought unto him many that were possessed; and he cast out the spirits with his word, and healed all that were sick,

PEOPLE: That it might be fulfilled which was spoken by Asaias the prophet, saying, Himself took our infirmities and bare our sicknesses.

MINISTER: The Lord is nigh unto all that call upon him, to all that call upon him in truth. He will fulfill the desire of them that fear him; he also will hear their cry, and will save them. The Lord be with you,

PEOPLE: And with thy spirit.

MINISTER: Blest and dedicated be this building to the glory of God, and the ministry of love, and healing care, in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

Hallowed also be this building (and the gifts thereto) to the honor and memory of those beloved of the donors.

Bear ye one another's burdens, and so fulfill the law of Christ. The memory of the just is blessed.

Let us pray.

O Lord God, our Heavenly Father, compassionate and merciful, who dost heal all our diseases and comfort us in all our distresses, and who dost commit thy suffering children to our loving care and ministry: be pleased to accept at our hands this building, reared in thy name to thy glory, and to be a harbor and resting place for those troubled with sickness; and of thy mercy, we beseech thee, put upon it and all that is done here to relieve and cure the distresses of body and mind thy healing benediction, so that thanksgiving may rise to glorify thee who art our health and our song; through Jesus Christ, our Savior. Amen.

Let us pray for all who may be brought to this house of mercy.

O God, our Father, whose compassion never faileth, whose love ever guardeth, whose presence ever aideth: hear us, we humbly beseech thee, when we pray for all who may ever come here seeking health, and grant that they may find both health of body and the healing medicine of thy saving grace, through Jesus Christ, our Lord. Amen.

Let us pray for all who minister here.

Most Merciful Father, who dost commit to our love and care our fellow men in their necessities: graciously be with and prosper all those who are seeking and ministering to the sick and needy, especially those who are serving in this place. Let their ministry be abundantly blessed in bringing ease to the suffering, comfort to the sorrowing, and peace to the dying; and let their lives be inspired with the consecration of selfless service, knowing that inasmuch as they do it unto even the least of the Master's brethren, they do it unto him who came to minister thy love unto men, even thy Son, Jesus Christ, our Lord. Amen.

Let us pray for all who in this place will cry to our Father.

Almighty and Everlasting God, the comfort of the sad, the strength of sufferers: let the prayers of those that cry out of any tribulation come unto thee, that they may rejoice to find thy mercy is present with them in their afflication; through Jesus Christ, our Lord. Amen.

Let us pray as our Master has taught us, for each other and for ourselves.

Our Father which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever. Amen.

[1] **Contributed by Roy D. Brokenshire, pastor, Carlsbad Union Church, Carlsbad, California.**

Litany of Dedication for an Organ and Chimes[2]

MINISTER: To the glory of God, the Father Almighty, before whom the seraphim sing "Holy, Holy, Holy," who has created within men the desire to build great instruments of praise, that we may more worthily worship him,

PEOPLE: We dedicate this magnificent instrument of worship.

MINISTER: To the glory of Jesus Christ, our Savior and Lord, at whose birth the Heavenly Host sang "Glory to God in the highest, and on earth peace, good will among men," that our praise of him may have a more worthy expression,

PEOPLE: We dedicate this glorious instrument of praise.

MINISTER: To the glory of the Holy Spirit, in whose fellowship the discords of life are lost in the glorious harmony of eternal love, that our spirits may more readily bear witness with him that we are sons of God,

PEOPLE: We dedicate this great instrument of harmony.

MINISTER: To the glory of the church, the great body of believers, that the sacred rites of worship—the blessing of children, the baptism of those who confess Christ, the commemoration of the Lord's Supper, the establishing of homes in Christian marriage, the ordination of lives to Christian service, the honoring of our beloved dead—may be solemnized in the beauty of holiness,

PEOPLE: We dedicate this sanctuary organ and these chimes.

[2] **Used by Broadway Christian Church, Wichita, Kansas. Harry H. Cunningham, pastor.**

Litany of Dedication for a Baptistery[3]

MINISTER: To thee, O heavenly Father, who hast offered unto us the way to everlasting life through thy Son, Jesus Christ, our Lord,

PEOPLE: We dedicate these symbols of thy redeeming grace.

MINISTER: To thee, O Son of God, who hast redeemed us at the cost of pouring out thy life's blood in our behalf,

PEOPLE: We dedicate these symbols of thine outpouring love.

MINISTER: To thee, O Holy Spirit, who bestoweth thy rich gift of peace and joy upon those who are obedient to their Lord in Christian baptism,

PEOPLE: We dedicate this baptistery and these appointments to the holy purpose of following the Lord's commandments and the keeping of the ordinance of Christian baptism.

[3] **Used by Broadway Christian Church, Wichita, Kansas. Harry H. Cunningham, pastor.**

Litany of Appreciation for an Old Church Building[4]

MINISTER: Eternal Father, for this house which has served as our spiritual home for many years,

PEOPLE: We give thee our thanks.

MINISTER: In grateful remembrance of all those who helped prepare this house, that it might be fit for church use,

PEOPLE: We express our gratitude.

MINISTER: For wise and good leaders who planned the services and programs which took place within these walls,

PEOPLE: We give thee our thanks.

MINISTER: For the services of worship, including services of baptism and the Lord's Supper,

PEOPLE: We give thee our thanks.

MINISTER: For the joyous occasions of weddings, dinners, and special programs,

PEOPLE: We give thee our thanks.

MINISTER: For lessons taught here by faithful church school teachers, both Sunday and weekday,

PEOPLE: We express our gratitude.

MINISTER: For all those people, influenced by the worship and fellowship in this house, who made decisions to follow Christ as their Savior,

PEOPLE: We express our gratitude.

MINISTER: For all the memories which this house holds for us in our growing awareness of thy presence,

PEOPLE: We give thee our thanks.

MINISTER AND PEOPLE: And now, in grateful appreciation of the useful service of this house as our spiritual home, and to meet the challenge of growing needs for Christian education through more safe and modern facilities, we dedicate ourselves anew to the establishment of thy kingdom. Through Jesus Christ, our Lord. Amen.

[4] **Used in the Eastwood Baptist Church, Syracuse, New York. Nicholas Titus, pastor.**

Litany for the Dedication of a Twenty-third Psalm Garden[5]

MINISTER: To the Eternal Shepherd, our God and Father, by whose power our souls are restored as we are led beside still waters of refreshing worship,

PEOPLE: We dedicate this beautiful garden.

MINISTER: To the Good Shepherd, our Savior and Lord, who saw beauty in all things of nature, and goodness in all his sheep—even the ones who strayed away and were lost,

PEOPLE: We dedicate this garden as a constant reminder of his self-forgetting love.

MINISTER: To the Guiding Spirit, our constant Companion and Leader, who prods us with his rod and comforts us with his staff,

PEOPLE: We dedicate this garden to a strengthening faith and an overcoming peace.

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MINISTER: Realizing that in all of life the Shepherd is present if we but walk in the paths of righteousness where he leads, even when he leads us through the valley of the shadow of death,

PEOPLE: We dedicate this Twenty-third Psalm garden in the assurance that goodness and mercy shall follow us all the days of our lives, and we will dwell in the house of the Lord forever.

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[5] **Used by Broadway Christian Church Wichita, Kansas. Harry H. Cunningham, pastor.**

Dedication of a Parsonage[6]

THE DOXOLOGY

OPENING SENTENCES: Peace be unto thee, and to all who shall dwell beneath this roof. The Lord taketh pleasure in them that fear him, and in those that hope in his mercy.

LEADER: As a dwelling for the pastor and his family, who will serve God in this pastorate,

PEOPLE: We dedicate this home.

LEADER: As a testimony to the Christian stewardship of those who have made this dwelling possible,

PEOPLE: We dedicate this home.

LEADER: As a place of fellowship, family love, and Christian hospitality,

PEOPLE: We dedicate the living room.

LEADER: As a place to remind us of the need of spiritual food and of our dependence upon God for our daily needs,

PEOPLE: We dedicate the kitchen.

LEADER: As a place of refreshment and gladness,

PEOPLE: We dedicate the dining area.

LEADER: As places of rest and recuperation,

PEOPLE: We dedicate the bedrooms.

LEADER: As a place of inspiration and counseling,

PEOPLE: We dedicate the study.

LEADER: As a place of recreation, stimulation of the mind, and relaxation,

PEOPLE: We dedicate the family room.

LEADER: As a place of beauty for the growing things of our valley and happy outdoor living,

PEOPLE: We dedicate the patio and yard.

LEADER: As a symbol of our belief in the Christian home and to the glory of the Father, Son, and Holy Spirit,

PEOPLE: We dedicate this home.

STATEMENTS FROM THE MINISTER AND HIS FAMILY

PRAYER OF DEDICATION:

Walk through the rooms of this house, dear Lord,
  Making them fair and sweet;
May every wall know the touch of Thy hand,
  Each floor the print of Thy feet.

Help us to look through Thine eyes, dear Lord,
  To stand at our windows and see
Not commonplace people who walk the streets
  But souls who have need of Thee.

Kindle a fire on our hearth, dear Lord,
  Warming all who may come.
Build Thou an altar where prayer shall arise,
  For prayer is the heart of the home.

Sit at our table with us, dear Lord,
  Making each meal a feast,
Breaking the bread and pouring the wine,
  Our Host and our Guest and our Priest.

Dwell in the rooms of our house, dear Lord,
  Making them sweet and fair,
Till even the people passing will say,
  "The blessed Lord Jesus lives there!"

Martha Snell Nicholson

---

[6] **As used by the First Christian Church, Yakima, Washington. Howard C. Cole, minister.**

Delivery of a New Church School Building[7]

THE PASTOR: In the sacrament of infant baptism the congregation becomes the sponsor of each child. We pledge ourselves to provide for the religious instruction of the young, thus becoming partners with the parents in bringing up the children in the love and knowledge of God.

In recognition of this sacred opportunity and of the inadaquacy of existing facilities for discharging these duties, you have addressed yourselves to the task of erecting a structure for the more effective instruction of those given to your care.

Litany of Dedication

MINISTER: Having been prospered by the good hand of God and enabled by his grace and power to erect this educational building to be used for the glory of his name, we do now in his holy presence dedicate this building.

To the glory of God our Father; to the honor of Jesus Christ, his Son and our Savior; to the praise of the Holy Spirit, source of light and life,

PEOPLE: We dedicate this building.

MINISTER: That the children and youth of today and of future generations may receive Christian education,

PEOPLE: We dedicate this building.

MINISTER: For the teaching and study of God's Holy Word, and for the Christian nurture of all who may gather here,

PEOPLE: We dedicate this building.

MINISTER: That youth may come to know God as their heavenly Father and Jesus Christ as their personal Savior and friend,

PEOPLE: We dedicate this building.

MINISTER: For the training of children in faith and character, for the summoning of youth to serviceable living, for the deepening of our sense of Christian brotherhood, and for the furthering of the spirit of good will among all people,

PEOPLE: We dedicate this building.

MINISTER: For the missionary endeavor at home and abroad, for worldwide evangelism and education, till the kingdoms of this world become the kingdom of our Lord and of his Christ,

PEOPLE: We dedicate this building.

MINISTER: In loving memory of those who wrought here in days gone by, with sincere gratitude to those whose faith and gifts brought us to this joyful hour, and with supplication for all who shall worship here in years to come,

PEOPLE: We dedicate this building.

MINISTER AND PEOPLE: We, the people of this church and congregation, compassed about with a great cloud of witnesses, grateful for our heritage, sensible of the sacrifices of our fathers, do consecrate ourselves anew to worthy worship of God in this place. And to the continued service of God and man, we do now dedicate this educational building in the name of the Father and of the Son and of the Holy Spirit. Amen.

[7] **As used in the First Presbyterian Church, Olean, New York. Paul P. Hagen, minister.**

WHY?

I have been grasped, and held:
Not my will, but a will to weld
Another with mine.
I have been held, long the One
Pursued my will in burning sun:
My light was blind.

I have driven hard and long
Cannot sing except His song;
Cannot stop, nor breathe nor see
But His breath broods to breathe
in me.

And why I stand as broken yet
And why He uses broken net
And where the catch is I forget.
But this is why:
I have been grasped and held and
driven,
I have been freed, and girded, and
given.

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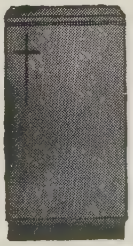

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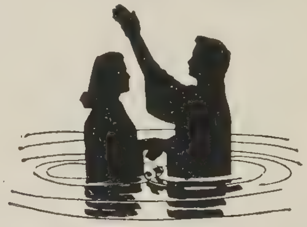

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Audio-Visuals for the Coming Year

Church Management publishes three issues each year which carry a department on audio-visual helps. These are the July-Directory issue, the November-Christmas issue, and the special February-Lenten-Easter issue. In these numbers we plan to give news items about the latest developments in projectors, screens, cameras, and other equipment, and to give reviews of new filmstrips.

We have selected filmstrips for review because we feel that they are fast becoming the work horse of the church in this field, and we have thought it best to restrict our program somewhat to give producers of films and projectors a chance to support the department before we jump in too far.

It is unusual in the religious field to find a periodical which prepares its own reviews after a study of the films instead of just parroting the statements made by the distributor. This feature alone is certain to assure readers, and it may interest the producers of materials.

AFRICA

ANGOLA AWAKES. Ninety-seven frames; twelve-inch record.

THE FIRELIGHTERS OF ANGOLA. Seventy-three frames; twelve-inch record.

GIFTS OF HEALING. Eighty-seven frames; twelve-inch record.

A SCHOOL BELL RINGS IN ANGOLA. Seventy-three frames; twelve-inch record.

Each filmstrip in this series, $6.50. Each double-faced record, two subjects to each record, $3.00. The entire four filmstrips and two records, $28.80. Produced by Society for Visual Education for The Board of Information and Stewardship of The United Church of Canada.

These four filmstrips with accompanying twelve-inch records tell a very graphic and inspiring story of the work of the mission conducted by The United Church of Canada at Angola, Portuguese West Africa. The story is told entirely by color photography and the accompanying recording. Each filmstrip has a message. This reviewer found the one on "Firelighters" the most fascinating. "Firelighters" is the name of a girls' organization operating under the mission's leadership. The picture story gives in detail the social life and training at the summer camp.

The dozens of attractive teen-age girls show the possibilities inherent in African youth. In the presentation we see them at worship, at play, at handicraft classes, and in preparation of food for their meals. Like their sisters in the United States, they seem to take to camp life. And, believe me, these girls can sing. The firelighting ceremony in the African bush is much different from that in the United States. In some instances it becomes a mighty flame. But the pledge of loyalty to the good things of life compares favorably with that of an American group of Girl Scouts.

The other three filmstrips do as good a job in their respective categories. *Angola Awakes* is a general picture of the possible new Africa. *A School Bell Rings in Angola* is an interesting story of a little boy who went to the mission school although his father resisted the idea. The father capitulated when the boy came to his aid by reading to him the first mail communication the man had ever received. *Gifts of Healing* tells the story of a mission hospital with all of its griefs and joys.

These filmstrips offer splendid, verified information for study groups and classes. The United Church of Canada is to be congratulated for its work in their production.

AMERICAN BIBLE SOCIETY IN AFRICA

CONGO HANDCLASP. Fifty-three frames; ten-inch record.

CONGO CLOSE-UP. Fifty-seven frames; ten-inch record.

Each filmstrip with record, $1.50. Each filmstrip alone, $1.00. Produced by American Bible Society.

Here are two filmstrips, photographed in natural color, which describe in detail the work of the Bible colporteur in the Congo Basin of Africa. But these films tell much more than that. *Congo Handclasp* is the story of a little boy in the Belgian Congo, his family, his friends, his school, his church, and the community life. *Congo Close-up* is directed toward the community life of the natives—the homes, schools, market places, new cities, and similar studies.

The family life portrayed is especially interesting. Several scenes show a father working with his children to learn to read. Sometimes the child is the teacher; at other times it is the parent. The contrast between these pictures and news photos of the race situations in southern Africa impresses upon the viewer anew the correct point of view of the Christian missionary who sees justice for all.

STORIES FROM THE OLD TESTAMENT

JOB—A SPIRITUAL PILGRIM (Part One). Sixty-two frames; twelve-inch record.

JOB—A SPIRITUAL PILGRIM (Part Two). Forty-one frames; twelve-inch record.

JONAH, THE RELUCTANT MISSIONARY. Fifty-five frames; twelve-inch record.

JOTHAM AND THE BRAMBLE BUSH. Fifty-two frames; twelve-inch record.

DANIEL, MAN OF COURAGE (Part One). Fifty-eight frames; twelve-inch record.

DANIEL, MAN OF COURAGE (Part Two). Fifty frames; twelve-inch record.

Each filmstrip, $6.00; records, $3.00 each. Complete set of six filmstrips and three records, $40.50. James K. Friedrich is the producer of each of these filmstrips. The continuity was written by William R. Terbeek, and Jack L. Tyler is the director. The artist for *Job* is Konstantin K. Kusnezou; for *Daniel* the artist is Jack Allen; for *Jonah,* Collin Campbell; and for *Jotham,* the American Art Agency. Cathedral Films.

It is hard to think of a more difficult task than that of trying to tell the philosophy of the Book of Job with filmstrip and record. Yet Job is the subject of the first two presentations in this set. There are also two filmstrips on Daniel and one each on Jonah and "Jotham and the Bramble Bush."

In reality the technique used is simple and very effective. In the case of Job, the narrator introduces an old man, standing near a small group, who takes over the task of telling the story of Job. The voices used are those of the narrator, the old man, "God," Bildad, "Satan," Eliphaz, Elihu, a listener, and Job.

It is amazing how by the use of Bible quotations and visualization you can follow the story and absorb the conflict in the soul of Job. However, I would classify it as suitable for youth and adults only.

In the story of Daniel the narrator dates the book; then through the voices and effective pictures the viewer lives over again the dramatic episodes in the life of Daniel.

Jonah, the Reluctant Missionary is introduced by means of a community argument in which Jews are insisting that all foreign wives be put away, as the Jews alone are the people of God. This very cleverly introduces the parable through an old man who is given permission to tell it.

The story of Jotham has a very modern setting. A minister is having the common difficulty of securing good leaders for his program. The same people who complain about poor leadership will not accept the responsibilities of leadership. So the clergyman tells the old story of Jotham concerning the trees which sought to elect a king. Only the bramble bush would consent to accept the role. Here is a wonderful story for any minister to use in a congregational meeting.

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ADONIRAM JUDSON—America's First Missionary. Fifty-two frames; twelve-inch record.

FRANK LAUBACH—The World's Reading Teacher. Forty-six frames; twelve-inch record.

TOYOHIKO KAGAWA—God's Man in Japan. Forty-five frames; twelve-inch record.

ALBERT SCHWEITZER—Jungle Missionary. Fifty frames; twelve-inch record.

Each filmstrip in this series, with record which doubles with one of the other filmstrips, $9.00. Without record but with the guide, each filmstrip is $6.00. Total price for entire series, $27.00. Scripts by Virginia Stumbough; art by Esther R. Bell; narration by Frank Babcock; music by Venida Jones. Produced by Society for Visual Education.

Here is the start of a library of Christian missionaries which will certainly be appreciated by all church schools that use audio-visuals. The four subjects offer a very wide range of interest. Yet each story portrays a man of God who is giving a life of service. The narration and art are well done. The script is thoroughly documented. The music splendidly supplements the presentation. Adoniram Judson departed this life in 1850, but his years of service in Burma still inspire many Christians. Two of the subjects are still living and, as far as this reviewer knows, still at work. Frank Laubach definitely still travels half of the year in his ministry of literacy. Albert Schweitzer, in his eighties, may be found at work in his hospital at Labbarene, French Equatorial Africa. Toyohiko Kagawa, who struggled for years with half sight, half lungs, and a weak heart, recently passed away. What a trio of mature manhood! Do we have other men to fill their shoes, or is the new socialization of society lessening the number of pioneer souls?

MARTIN LUTHER

MARTIN LUTHER. Seventy-two frames in black and white; twelve-inch record. Filmstrip only, $5.00; with record, $10.00. Concordia Films.

There has been universal approval of the motion picture "Martin Luther" which was distributed in this country by Concordia Films. This filmstrip supplements the motion picture. For one who has not seen the full-length film this gives a fine presentation of Luther's life and work. The story starts with his boyhood, continues with his training, his rebellion against the church, the tumultuous days when he was sought by the church of Rome, his marriage. The last frames bring his triumph when the princes of Germany repulsed the efforts of Rome to bring them back to the Holy Roman Church.

The answer Brueck gave was: "Your Imperial Majesty, we are not impelled by party spirit; we are compelled by the Word of God to embrace our beliefs. This confession will prevail against the gates of hell itself!"

Then follows the great Lutheran hymn "A Mighty Fortress Is Our God."

It is a tremendous ending. The reverse side of the record carries exact excerpts from the Luther motion picture. The two sides of the record with the filmstrip will give any group a great Luther evening.

* * *

THE LOCAL CHURCH

THE GLAD CHURCH AND THE SAD CHURCH, a cartoon presentation on a black-and-white filmstrip with a ten-inch record. Price: $5.00. Concordia Films.

This filmstrip attempts to show by line cartoons just what makes the difference between a glad church and a sad church. The drawings show each of the two contrasting churches as a face with eyes, nose, and mouth. One smiles while the other is always sad. The glad church is happy because its people care enough about the program to give of themselves and their money. They take an active part in the program. The sad church is sad because its members are indifferent; they come to church spiritually tired and go away in the same condition.

The glad church, of course, is one which holds up the hands of the minister; the sad church is one which lets him carry the main burden. It is rather lowbrow but will bring a lesson to many who can catch on to the facts of life in no other way.

A DISCUSSION FILMSTRIP

"AND YOU ARE ALSO MY WITNESSES," a colored filmstrip of forty-seven frames with a ten-inch record. Price: $10.00. Produced by Walther League Youth Evangelism Service.

Here is a filmstrip by a Lutheran youth league, directed toward a vital problem for teen-agers. It deals with the boy-girl relationships regarding dates and church membership. Boy meets girl; boy likes girl; girl likes boy. Boy is a loyal church member; girl has not been to church since her Sunday school days. Girl invites boy to Sunday evening party; boy refuses to go because of engagement at church service. Boy and girl discuss the situation; girl agrees to attend church services with boy.

The pictures are well done posed photographs. One side of the record gives the continuity for the pictures; the reverse side gives directions for a discussion group following the showing The suggested technique seems very wholesome.

* * *

DEVOTIONAL FILMSTRIP NO. 1. Forty frames in color with a twelve-inch recording (two sides). Filmstrip, $6.00; record, $3.00. Cathedral Films.

This is a splendid exploration into the technique of combining a voice on a record with pictures on a filmstrip to create the emotional response of a service of worship. The main presentation on one side of the record has three complete worship services with appropriate pictures on the filmstrip. The first program uses the story of Isaiah, from the book of the same name, and art pictures.

The second program is from the Book of Psalms, and it majors in the terrific scenes of nature—fields, mountains, forests, etc.—common to all ages. The theme probably is, "The works of the Lord are great, and sought out of them

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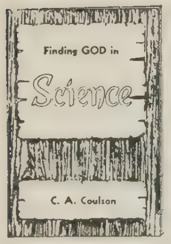

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The Upper Room

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that have pleasure therein." The illustrations are from photographs.

The third service deals with the life of Christ. The pictures are from recognized works of art and the record text from passages in the Gospels. The reverse side of the record carries selections of music. Included are "Hallelujah Chorus," "Praise Ye the Lord," "Saint Francis' Prayer," and "God's Son Has Made Me Free." The hymns reproduced are "O Jesus, Thou Art Standing," "Dear Lord and Father of Mankind," and "Oh God, Our Help in Ages Past." The manual which accompanies the filmstrip was written by Dr. James K. Friedrich, who also produced the program.

STEWART THE STEWARD. Script by Frank Klos. Art by Dick Ericson. Twelve-inch record, on the reverse side of which are twelve hymns of praise by the Wittenberg Choir, $3.00. Filmstrip of 74 frames, $6.00. Cathedral Films.

This is an interesting cartoon added to the Cathedral series of filmstrips on Christian stewardship. The characters in this strip are children who take a trip around the world to see where the church dollar goes. They learn that Christianity is an important ingredient in all parts of the world and that the money from the collection plates brings happiness and knowledge of Jesus Christ. That is, all of the passengers learn this except Uncle Willie, who has slept most of the time and concludes his participation by saying something like this: "I would still like to know what happens to all the money we place on the collection plates."

FOR CHILDREN

TALES OF JIMINY CRICKET (Series Three). Prepared by Max V. Perrow. Six filmstrips with twelve-inch records. Each filmstrip, $6.50. Double-faced record with recording of a companion strip on reverse side, $3.00. Total price for entire series, $24.00. Cathedral Films.

The name "Jiminy Cricket" is known to most users of religious filmstrips. The series consists of cartoons on strips together with records which carry the narrative. The subjects of Series Three are "The Brave Engineer" (loyalty); "Chicken in the Rough" (self-honesty); "Lend a Paw" (our conscience); "Bootle Beetle" (true happiness); "The Legend of Johnny Appleseed" (a life of value); "R'coon Dawg" (neighborly love).

The Legend of Johnny Appleseed is outstanding in this series. It combines the biography of one who is a great historic character with the cartoon method of instruction. The result is a pleasing story which follows closely the legend of this strange character who is still a subject of approved discussion in this reviewer's home state. Johnny, of course, was the man who brought apple trees to the Middle West. This filmstrip contains 76 frames.

R'coon Dawg (neighborly love), on the other hand, uses imaginary animals for the lesson. The story concerns a r'coon dawg who got the scent of a very happy little raccoon and with his master started to get the coon. The raccoon was clever and led the dog a merry chase. Tricks were played by each one, and it seemed like a battle royal. But when the bold hunter finally drew a bead on the raccoon, it was the hound dog that jarred his arms to save his little friend. They had become neighbors. This filmstrip contains 77 frames.

THEY SAY

(continued from page 6)

than his associate, and $8,000 more per year than his director of education.

In the "high" group you have the pastor receiving $10,000 more per year than his assistant, $12,000 more per year than his associate, and $12,500 more per year than his director of education.

In keeping with increase of responsibility in terms of general administration, tenure of office, etc., it would seem practical that the pastor (similar to an industrial president) would receive a larger salary than the assistant pastor (or vice-president). However, generally in industry we do not find such a major difference in salary between the heads of staff.

I wonder how this unchristian custom crept into the church!

Allen Raymer Reesor
San Bernardino, California

FAIR TREATMENT

Dear Sir:

I have just finished reading the excellent article about the Reorganized Church of Jesus Christ of Latter Day Saints in the June issue of *Church Management.*

So often our church is not only misrepresented but also misquoted, and it was certainly heart-warming to see the fine manner in which your publication handled this account. I am confident that all of our members would be pleased to know of your excellent editorial standards. As a minister of the church mentioned, please accept my personal thanks for a job well done.

Denzil J. West
Independence, Missouri

A Protestant

Church Buyers' Guide

The following Buyers' Guide has been prepared for your convenience. Many of the firms listed have been long-time advertisers in CHURCH MANAGEMENT, but we have not limited the Guide to advertisers. The list is by no means all-inclusive. To the best of our knowledge, we list only those firms known by us to be reliable, though we obviously cannot issue an unqualified guarantee. Advertisers in this issue are indicated in bold-face type.

AN ANNOUNCEMENT TO ADVERTISERS

THESE CHURCHES WILL BUILD, III

Issue III of our brochure entitled *These Churches Will Build* is now ready for mailing. It lists forthcoming church construction of more than $9,000,000. Many of the projects listed are in the formative period and will break in early autumn. Timely announcement makes them available to you in time for fall business.

Copies of these brochures are not for sale, nor are they for free distribution. They are published as a service to advertisers. Every advertiser in *Church Management* is entitled to a copy upon request.

If your name is on our mailing list to receive each issue as published, it will be placed in the mail for you without the formal request.

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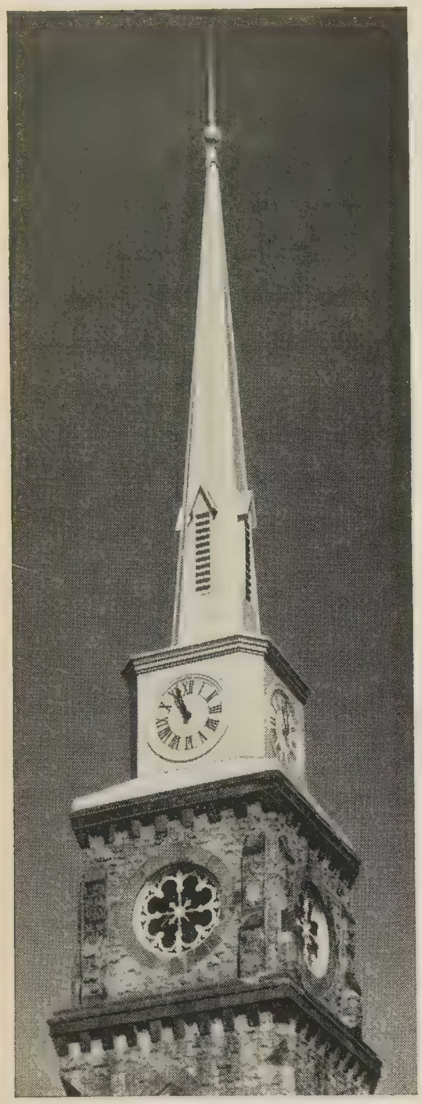

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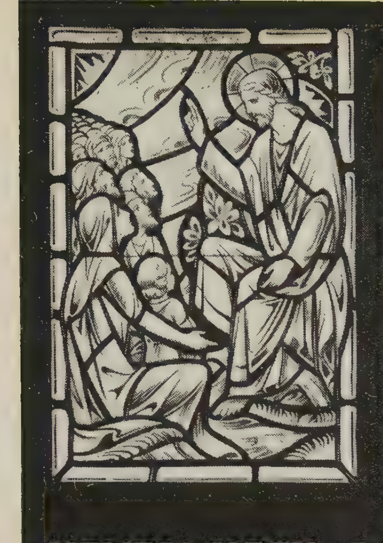

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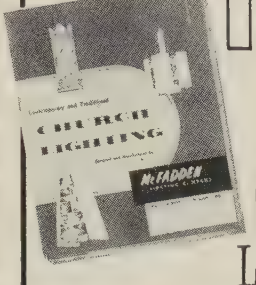

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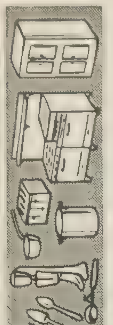

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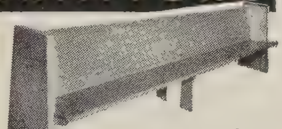

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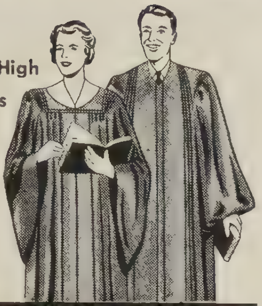

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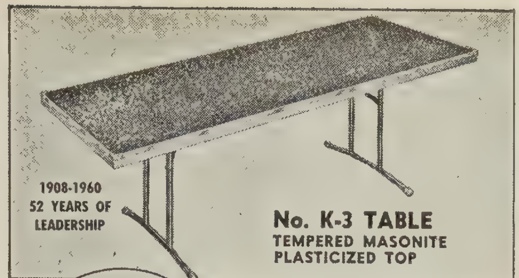

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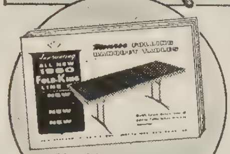

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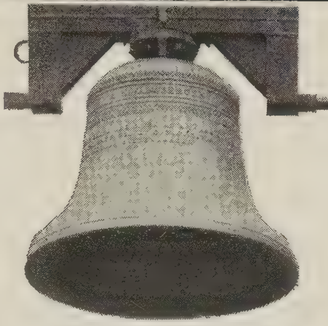

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(continued from page 20)

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(end)

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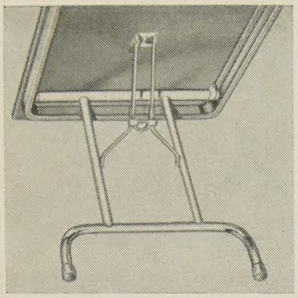

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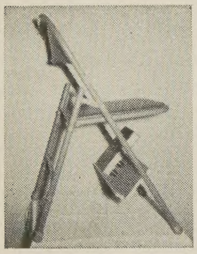

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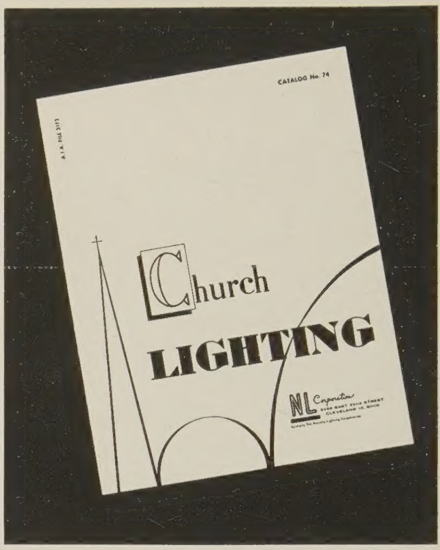

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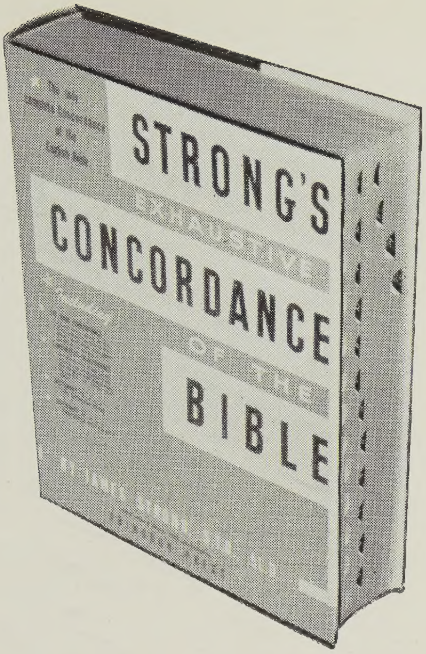

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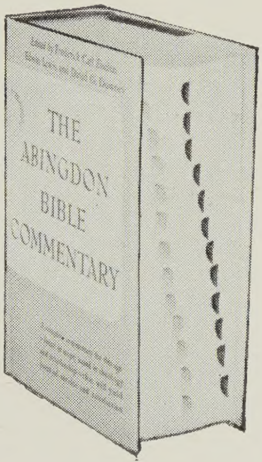

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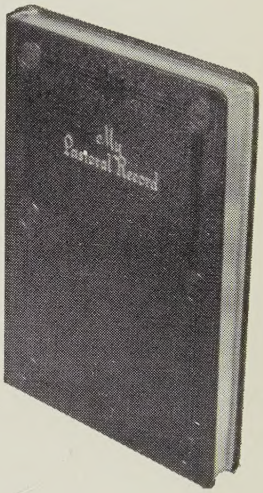

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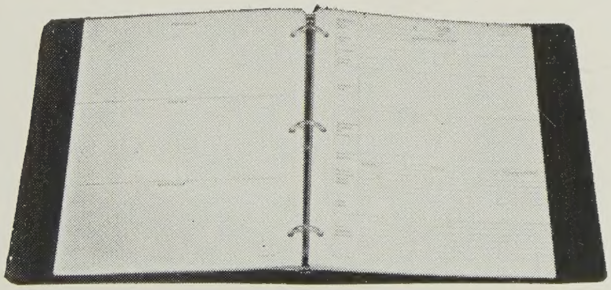

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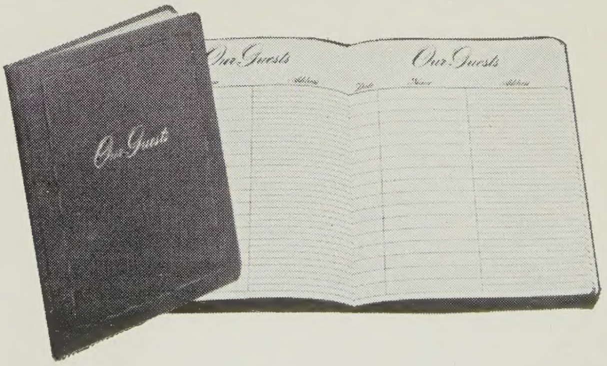

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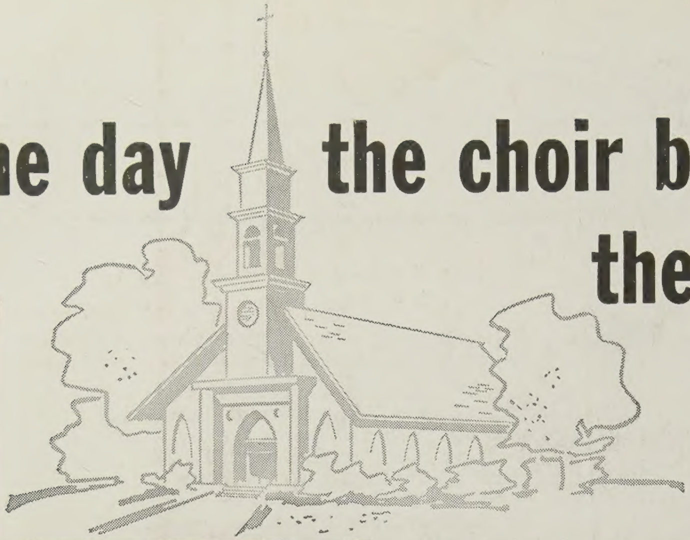

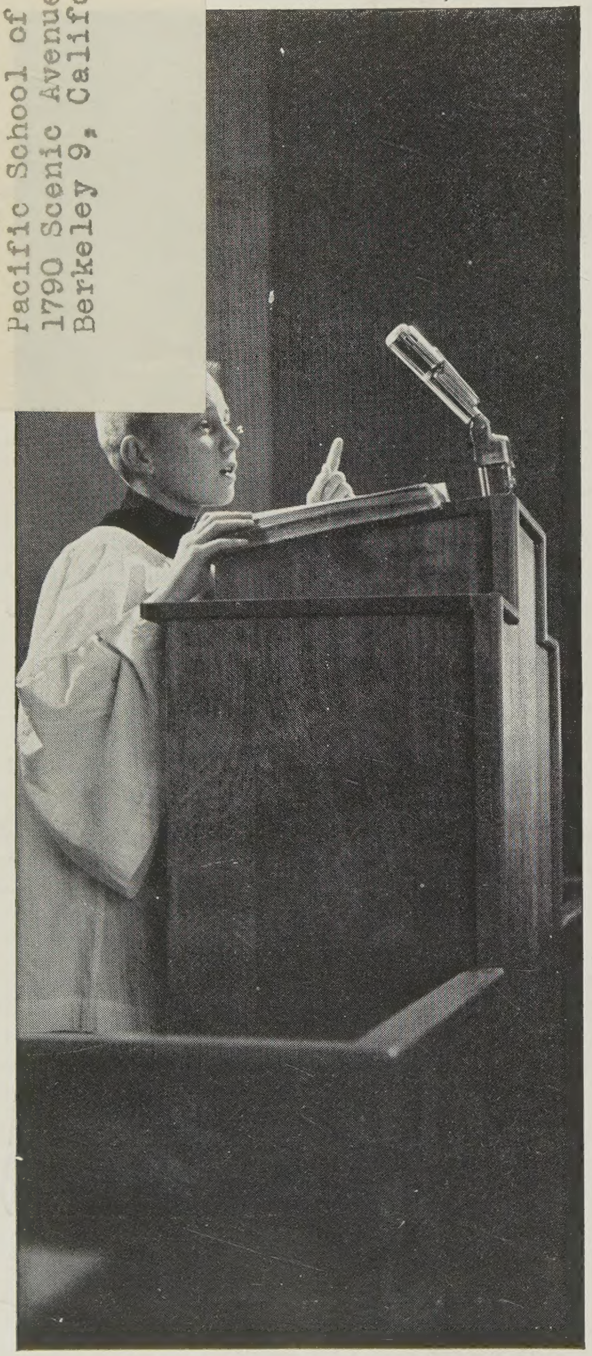

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